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The EXPOSITOR AND HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

Elsewhere, in this issue, mention is made of the move of The Expositor editorial and business offices to the long and widely famed Roycroft community of East Aurora, New York.

Suggestion is made that the equipment and personnel of the Roycroft Printery promise much of physical improvement and advantage for the publication and its readers.

More specifically, and many of you will have noticed it before you read this, here is the first improvement, a new face of type. In these days of high and broad taxation, The Expositor can at least reduce the tax on your eyes by the use of a brand new type, Caledonia by name, which has recently been produced and is already securing wide acclaim for its legibility.

While but slightly larger in size than the type heretofore used in your Expositor, Caledonia appears considerably larger. Its lines are finer and more clear-cut. It is plain and simple without ornamentation. It permits considerably more white space on a printed page. All of which scales Caledonia for easy readability and makes its appearance and availability an event worthy of comment.

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And many are already inquiring about the new Minister's Annual. Yes, it is on the way and will be for thousands of you. Vol. 12 in the set of books having a total of approximately seven thousand pages full of the best of recent sermons from practically all of the outstanding pulpits of the generation.

Each year sees a marked increase in volunteered sermon manuscripts which, because of the quantity in which they are submitted, means a wider choice of manuscripts for the Annual and hence a greater degree of excellence in those selected, which may be the answer to the increasingly common comment you make to the effect that the Minister's Annual gets better with each issue.

The former eagerness of contributors to have their sermons appear in the Annual has been surpassed this year. Never have we received such a wealth of live, energetic, earnest sermons for the times, as have flooded our desk this year. Again it will be "even better than ever before."

As in previous years, orders will be filled in the order in which they are received. The times again will limit the number to be printed. So that those of you who order now can be assured of having your copy promptly after publication date, which will be earlier this year. So send your orders to the F. M. Barton Company, The Roycrofters, East Aurora, New York. The books will be given away without cost, as in former years, with your subscription to The Expositor and twenty-five cents to cover handling.

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LIFE AS ADJUSTMENT

JOHN R. WILKIE

LIFE is a never-ending series of adjustments, of re-adjustments. So it has ever been, so it will ever be, for "To live is to grow, to grow is to change, and to change is to go on creating one's self ever anew." Such is the whole story of life, and what a marvelous story it is. It is as if Mother Nature had said to life in the beginning; "Here is an environment in which you may find whatever you need for your support and development. Find it and it, or perish."

This is the great problem of life. As of old comes the voice saying "Adjust yourself or perish." The great, the successful, the happy ones are those who have succeeded in making the adjustment in spite of and often because of what was adverse in the environment. So Paul in writing to the church at Philippi said he had been initiated into the mystery of being filled and being hungry, of abounding and being in want, of being not merely content, but of finding self-sufficiency in all the varying conditions of life. Can we do the same today, or has our environment become so complex that the task is beyond us?

Our first problem is that of becoming adjusted to ourselves. This is fundamental, without it, nothing, with it, everything." If the heart of the tree is good, said Jesus, the fruit will be good, but if it be rotten the fruit is bound to be rotten likewise. There were many things in the ancient Cynic philosophy with which we cannot agree, but in their teaching that one of the first things we need to learn is to 'associate with ourselves' was wisdom.

We need not agree with the statement that things affect not the soul. We will agree that the danger is of their affecting it in too great a degree, of getting into the saddle and riding us. But it is not things alone that disturb the inner harmony, that cause our discontent and keep us from being *friends with ourselves*. There are our high-powered emotions, our

hopes and fears, our aims and ambitions. Shall we give expression to these, be ourselves at all costs, or shall we repress? Shall we repress or let go? What are we most afraid of? How shall we conquer this ever-haunting fear and find the peace that passeth all understanding? The final solution to this phase of our problem we will find in the realm of religion, but also in this difficult problem of getting acquainted with ourselves and of becoming reconciled to ourselves we can get much help from wise friends, wise teachers, psychology, and it may be from a wise and experienced psychiatrist.

Closely connected with this problem of fitting ourselves to ourselves is that of fitting ourselves to the social order. We find it difficult to meet people. We feel out of place, we get the idea that somehow we are different from most people, that we are not wanted, that in our make-up physical or mental there are traits and qualities that cause people to shun us. Better take the attitude that while there are in everyone some things that make us different from everybody else, there are even in greater degree those that link us with those about us. Bound up in the bundle of life we, having need of each other even as have the upper and lower teeth. Marcus Aurelius said, "He that would have friends must show himself friendly." It's a fifty-fifty proposition, and it's safest to proceed on the assumption that instead of the other fellow wanting to avoid you he is just as hungry for your friendship as you are for his. Friendship is valuable not only for doubling our joys and cutting in half our sorrows, but for increasing our understanding of our complex selves and for holding us back from foolishness.

Most baffling to a lot of people, especially to a lot of young people, is the question of getting adjusted to the economic order, of making a living. Not so long ago there were plenty of jobs for every one, and if in some

places there came overcrowding it was always possible to "go West," in the assurance that whether there were jobs waiting for everyone in this vast new region there was at least abundance of land to be had for the taking on which it was possible at least to make a living for self and family. Then too there was the avenue of education that increased one's chances for getting not only a job, but a better kind of a job than that of the majority. Now there are hundreds roaming the country, seemingly seeking for jobs, who must create their own jobs. Recently a former pupil of mine engaged in welfare work made a study of five thousand transient boys between the ages of fifteen and twenty with reference to their education, and the result of the investigation showed that they had a general education average of 9.09 grades and that "so far as amount of formal education was concerned, boys on the road are not 'bums'."* What the solution for this is to be neither I nor any one else knows as yet, but baffling as it is I am sure that a solution can be found.

So we come finally to the need of adjustment in the world of religion, where 'the acids of modernity' are eating away at the old foundations until in the fear of many they are all in danger of being eaten completely away and the whole structure is in danger of toppling over. But religion has been a moving factor in the lives of men too long and man is too "hopelessly religious" for that to happen. Much that is not of the essence of true religion has been and is being swept away as it deserves to be, and there is no reason why as a result there should not come a purer faith that will dwell with men in both the darkness and the light. Certain considerations should help us here.

1. Beware of getting confused and excited about mere words. Language is a most marvelous instrument without which thought would be impossible. The danger here is that of feeling that we can settle all the problems of existence by the mere use of words. So much of the religious controversy in history proves itself to have been a matter of words and not much else. Was Christ of the same substance as the Father, or was He merely of a similar substance? Is He actually physically present in the Holy Communion so that the communicant actually eats of His body? Was Mary the mother of only the human Jesus, or was she also the mother of the divine Christ, the "Mother of God." And it was about such matters as these that they fought and reviled and anathematized and excommunicated each other. And it was that sort of thing about

which Omar wrote:

"Myself when young did eagerly frequent
Doctor and Saint and heard great argument
About it and about: but evermore
Came out by the same door where in I went."

So Sam Walter Foss in his poem about the four men tells of how as long as they talked about the horse, his strength, his pace, his speed, his grace, they found delight in each other's converse, but when they came to talk about God "They lashed each other with tongues that stung,

That smote as with a rod:
Each glared in the face of his fellow-man,
And wrathfully talked of God."

And with war in their hearts they parted each hating his fellow-man. And even as a child when he has been given a name for an object goes away perfectly happy and satisfied even though the name has revealed to him nothing about the nature or the purpose of the object, so even today men tend to feel that the mere giving a name to an object or a thought or a feeling has explained all about it. And again we need to be reminded that the kingdom of God is not in word but in power, and to beware lest men deceive us with empty words.

2. Dare to use your reason, in the assurance that the Author and Finisher of our faith is at least as reasonable as we are. I fear that often we fail just here and do not give God credit for being reasonable. "Whatever is rational is real," said Hegel, "and whatever is real is rational." Even as to the prophet of old comes to us the appeal, "Come now, let us reason together," even more strongly to us, for we have greater grounds on which to base our reason than had the men of that time. Dare to follow the argument to the end. Why did the all-wise Creator endow us with this high-est faculty if He did not mean for us to use it?

"He would not make his judgment blind.
He fought his doubts and gathered faith.
So he came at last to make a purer faith his own,
And power was with him in the night,
Power, that dwells not in the light alone,
But in the darkness and the light."

3. Remember that still when we have followed reason to its utmost bounds we yet walk by faith. Faith in the presence and the power of love and of goodness. We need not make this all a matter of faith, for we can see it all about us. Without trying to shut our eyes to the fact of evil and all its terrible consequences we need but to look about us and see here also the good, and also that the good and it alone is powerful and that it alone prevails and will prevail, and that the evil is weak and carries in itself the elements of its own undoing. What a revelation the radio brings

*Vid. George Outland, "School and Society," Oct. 13, 1934.

to us of the forces that are playing all about us all the time. Our ears are too dull of hearing to pick them up, but there they are, and while at first we may get only the bla-bla of some vendor of tooth-paste or face powder or goat-gland extract warranted to cure all the ills of humanity or the humor of "Amos'n Andy" we need only to keep dialing and we are sure to catch the strains of some master musician or some great orchestra. The air all about us is vibrant with these voices, and the whole universe is vocal with the song: "The hand that made us is divine." Faith in humanity. Sometimes as we pick up the morning paper and read over the headlines, with their sorry tale of murder and kidnapping and trust betrayed and drinking and broken homes, we are apt to feel as did Carlyle that our boasted humanity is after all nothing but a pigsty.

But let us not forget that the good is always and ever here also, that it is not blatant and does not advertise itself, but simply goes on its quiet way healing the hurts of humanity wherever it can.

"A picket frozen on duty,
A mother starved for her brood.
Socrates drinking the hemlock,
And Jesus on the road.
And millions who, nameless and voiceless,
The straight, hard pathway trod:
Some call it consecration,
Others call it God."

And so above all, faith in God, one God, over and in and through it all, bending and guiding it all to the outworking of his all-wise and all-loving purpose, a purpose whose love and goodness shall not suffer defeat. Faith in Jesus as the highest and the best that our humanity knows.

THE RURAL CHURCH

MARJORIE TOALSON

THE rural church and its day, so ably described in the poem are past and gone. In nearly every rural community one or more empty, deteriorating church buildings

may be found. An outstanding worker in the Christian Churches in Missouri says that one of his biggest tasks is taking care of the sale or other disposal of deserted church buildings.

DOWN AT OLD TURKEY CREEK

Just out of Green County, a step into Polk,
Lived a pioneer people of good Baptist folk.
In order the better salvation to seek,
They built a small church that they named Turkey Creek.

'Twas the community center of an earlier day
When the horse carried double and a cushion of hay
Filled the old wagon bed for the kids, man and Zeke,
While some came afoot, down to old Turkey Creek.

There were those who came straight from a field of
mown hay
Who didn't clean up from the work of the day.
There were scents of lard rendering, or garlic or leek
Among the mixed crowd down at old Turkey Creek.

There were those who wore oxfords and satins and furs
And those who wore afghans, shawls, high boots and
spurs;
Each person would come, tho he looked like a freak—
He couldn't miss out down at old Turkey Creek.

For every church building that is deserted there are two churches where the members are so few that an active, helpful service to the community is practically impossible. In fact, many are concerned only with merely existing and never show the slightest inclination for

Church lasted till midnight—or close thereabout—
There was clanking of spurs as men stalked in and out;
And the new calfskin boots, how they'd groan and
they'd squeak,
As they made a disturbance at old Turkey Creek.

For three generations—Well, ninety-three years—
There's been praying and shouting and mingling of
tears.
The grandest emotions have reached the high peak
When friends have assembled at old Turkey Creek.

Alas, came a day when each cedar and pine
In the church was stripped, as there tore down the line
A destructive tornado that cut a wide streak,
And it tore up the church down at old Turkey Creek.

With small contributions—a hundred or more—
They tried to rebuild it as it was before;
But the cedars of Lebanon or hemlock or teak
Won't make the replica of old Turkey Creek.

—Eunice Parker

service to the community. Discouragement is common and services are few.

Church leaders everywhere discuss the problem of the rural church, magazines explore it's decline, conventions try to find a solution to the problem, and many sociology

texts include chapters on that *problem*.

I am unable to agree with the general trend of thought. The outlook of most of our commentators is far more pessimistic than is warranted. I was reared in a rural church, I have been in special church work for several years, and I have yet to see the city church that has within it the binding ties of friendship and fellowship that are found in the rural church. The tie of love that causes friends and neighbors to watch by the bedside of the sick, that induces women to meet and make quilts for a motherless family, and makes friends bear one another's burdens is not dead in the little country church. As long as this love lives, the little country church shall live.

But with all my love for the rural church I cannot shut my eyes to its problems and faults. Rural situations, schools, methods of living, and farming are changing and the rural church must also change in many particulars or die. No longer is the rural church the center of the community where all the citizens go for entertainment and friendship as well as religious satisfaction. The youth of the country no longer look to the rural church as a guide in living, for many rural churches represent a definite cultural lag.

This cultural lag is well represented in the statement, "I can't do anything in that church until I have two or three good funerals." The preacher means that the controlling leaders of the church are so determined that the church shall carry on in the same old way that no improvement can be made until they die.

The rural church as a whole has failed in keeping pace with new situations and as a result is failing in its purpose. When we realize this fact we shall be in a position to remedy the situation and not until then. Drunkenness, vice, and moral decadence are rampant in the average small town. The number of illegitimate births has increased. Many youths, getting their first taste of life other than home life through the media of the automobile, radio, and movies, have gone to extremes in trying to be smart and have become disgusting.

To find a courteous, well-mannered youth in a small town is to find the exception to the rule. Gone are the days when the chief objectives of the church were to furnish a meeting place for the community, pay a preacher to hold services once or twice a month and a revival meeting once a year. The program of the present rural church must furnish the community a vital spiritual service or die.

That there is a need for a spiritual service is borne out by the popularity of the many

advice columns in our newspapers, the rise of cults, and the unceasing loyalty of the many who continue to attend church even when bored or disgusted. *There is for the church a definite work that no other institution can perform.* This work is not entertainment; theatres and radios can take care of that problem. It is not mere cultural education; schools and universities that the churches have helped to build are managing that problem. It is not emotionalism; human beings act too much from emotion already. The work of the church is to furnish guidance to higher, happier, finer living through the ideals of Christ. In order to supply adequately this need the rural church must face its problem squarely. If a number are lost because the church fails to entertain them, they do not represent a vital loss to the church. For years numbers of people have gone to church to be entertained. There are thousands of others, however, who go to church for guidance in living and the church must supply their need.

I am a rural pastor, preaching regularly for three churches, and attending Springfield Teachers' College, Missouri. My Sociology instructor recently returned this theme to me with the suggestion that other Church workers might find some thought provoking suggestion in it.—The Author.

Probably the outstanding problem of the rural church is the problem of the minister. The rural church has long been a sheep fleeced by unscrupulous, dishonest men who are too lazy to make a living any other way and use the church as a source of livelihood. They come to the church once or twice a month, present an emotional speech, take an offering, and leave. Next in line is the ignorant but sincere minister who does much good but often his lack of training and sometimes a deep-rooted prejudice cause him, unwittingly to misinterpret scripture, create community discord, and further denominational hatred.

To make real progress the rural community needs a full-time resident pastor. Most churches realize this, but are not in a position to pay a salary on which one can live. Many rural churches have tried to get a good minister by relying on the student pastor. They feel that the student in college who is studying for the ministry will be more intelligent and better than an older person who would accept the position at such a price as they can pay. Although the plan has worked fairly well in some places it is not ideal. It does help train the young pastor and finance him

through school but he can give too little time to the church. A college course takes study. The student pastor faces many occasions when he must choose between school work and sermon preparation. As a result sermons are hastily and ill prepared, pastoral calls are neglected, and community work is totally ignored. The average college student cannot interest an intelligent audience as a whole for twenty or twenty-five minutes without a vast amount of preparation but most student pastors face their audiences with little or no preparation. There are intelligent people in rural communities, some with college degrees, who resent such audacity or consider the time spent at such services wasted. The typical rural minister is the unschooled preacher, or the student pastor, or the unscrupulous leader, or the ministerial failure. None of these can meet the need of the rural church.

Another problem of the rural church is the financial problem. Many churches realize the need for better facilities but find it impossible to secure them for lack of finances. Many rural church members have never been trained to *give* and have never gotten away from the old idea that a minister should visit around and hold a meeting for five dollars a week as they did seventy years ago. Other churches simply cannot pay more. The full time pastor is impossible for them because their membership is too small. In a small town in the Ozarks where the highway sign informs us that the population is one hundred seventeen, three church spires rise against the sky. Three small groups of worshippers are trying to maintain the upkeep of three church buildings, three Sunday Schools, and pay three ministers to come to the community once or twice a month. It is a constant struggle for each merely to exist and the membership is so small that it is impossible to have a very interesting program. One of these churches is maintained almost entirely by one family. As this family

dies out or moves away the church will also die and another dead church will be added to the long list of those of the past. But even though this church happens to be of my own choice I cannot mourn its passing because I feel that it will mean a step toward solving the church problem of this community. Gradually one of the churches of this community will predominate; gradually the others will die. Then the remaining church will have the support of the whole community and assume a place of leadership, and can then serve the community by furnishing the moral and spiritual guidance needed.

Some far-sighted communities have not been willing to wait until a number of churches die but have organized community or federated churches. These churches are now serving their communities adequately and well because they have the facilities to do so. They have tactfully avoided differences. Pooling their resources, they have constructed buildings that take care of the various departments of the church. There is no quarrel with the young people because they have a department of their own, well supervised by a trained leader. An intelligent, suitable pastor is in charge who lives in the community and spends all his time working for the church. The community church is the logical solution for the rural community. Not all communities, however, are ready for the community church. Too much prejudice and denominational hatred is still existent. The inevitable death of a number of churches must and will come. The discouraging period of closing churches is but a transitory period through which the church must go. It is the inevitable result of an age of denominational growth. When this period is over, the rural church will emerge as the background of moral stability in the nation. The spirit of moral and spiritual ideals is still prevalent and shall triumph over petty differences.

HEAVEN

Earth with its beauty may ever attract us;
Earth with its sorrow give birth to despair;
Yet we will learn how unchanging is Heaven,
When we shall claim our inheritance there:
Living consistently,
Free from all care.

Sweet our reception by earth, yet far sweeter,
Will be our welcome on that Golden Shore;
City of promise, where loved ones await us,
As we embark when life's journey is o'er:
Living triumphantly,
Peace evermore.

Drear is earth's valley and dark is its shadow,
Unlike the Land that destroyeth all fears;
City of comfort, where death never enters,
Sorrow is barred, and where falleth no tears:
Living in ecstasy,
Down through the years.

Hail to that City our Father prepareth,
Dear to our soul though concealed from our sight;
City of refuge, our home through the ages,
Dwelling with Jesus who giveth it light:
Living eternally,
Knowing no night.

—Rev. George W. Wiseman.

THE CHURCH TODAY

W. FRANKLIN HARKEY

IN no age has the church been more conscious of her tasks than at this moment. At the same time there are undiscovered tasks awaiting the church. How to do the work, the technique of plan and program, the wistfulness of the average minister, the willingness of individual members to engage in the work of the Lord,—all these offer untold opportunities for real Christian service. The church has not measured up to what her Lord set before her, but that the church is disintegrating and becoming obsolete we cannot admit.

Spiritual Inventory

Our times have brought the spirit of self-examination, introspection, and diagnosis. That spirit has led us to take an inventory of everything in life.

How many experts are telling us what is wrong with society, the church, and the world in general! It was only natural that the church should receive its share of criticism. Prof. Rauschenbusch more than a generation ago remarked to a critic of the church, "Nobody kicks a dead dog."

These times should bring to us the duty of studying humbly our liabilities and tabulating our assets. While institutions and organizations are feverishly looking for sources of income, and are finding that they have little or no assets, it is a fitting time to declare to the world again the everlasting truths on which the church is erected. The assets of the church are not measured merely in material things, but in the things that cannot be computed. Christ is the cornerstone of her foundation.

The Church not Bankrupt

The Church is by no means bankrupt. She has withstood severer strains than these through which we are now passing. Through the centuries the Church has stood. Against her foundations the forces of evil and the ravages of time have beaten in vain. Her witness stands secure. The proclamation of the good tidings of salvation and peace remains. The high mission of the church continues. Time does not invalidate the message of redeeming love.

These times are a test to all economic foundations and in many cases they have been

found wanting. Cataclysmic changes in the world have occurred over night, changing the boundaries of nations. Old political creeds have been thrown into the scrap-heap. Dishonesty, trickery, graft, and deceit have proven the undoing of many political and economic institutions, and we ask with the hymnist,

"O where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same."

There has been a shaking up in the social world. The shams, subterfuges, and frivolities of our social life have proven utter emptiness and vacuity so far as giving satisfaction. Surely the youth of the present will see the vanities of such a shoddy life. Wholesome home life and its pieties were never more charming than now. The life of honesty, sobriety, and uprightness still makes its appeal to the consciences of men.

What is true of the social life is increasingly true of our political life. Revelations of crime, graft, and corruption in our civic life have become nauseating to every lover of his country. Citizens are becoming intolerant of evils in the community, state, and nation.

One Aim

It is only natural that in times like these the Church should receive its share of criticism. Much that is non-essential in church life will certainly be sloughed off, but nothing worthwhile will be lost. No organization has arisen to eclipse the Church. The life she commands is not always perfect. Christians often display a divided allegiance to Christ, but where can we find better lives than are found in the Church? Allowing that many do forget that part of the Church covenant wherein they promise to give "the church of the Lord Jesus Christ supreme loyalty," there is still a residue whose lives have been touched by an unseen Power.

Of the members of the early church it has been written that they "turned the world upside down." The fact is that the world needed it. Our world needs the same. Rufus M. Jones quotes a noted churchman as saying that the chief obstacle to a return to faith in this generation is that a former generation "surveyed the wondrous Cross on which the Prince of

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THE FIRST YEAR PASTORATE

RICHARD K. MORTON

SO you are making a change, and taking another pastorate? That is an important step, for you, the parish you leave, and the parish to which you go, whether this is your first or your last field.

A few suggestions may be of help, although all of us have our own ideas and peculiar experiences.

How unfortunate to carry with you a feeling of bitterness or gloating over your former field! How unfortunate to try to keep on unofficially as pastor there while taking up a new field! In these days of competition and myriad responsibilities, a man needs to take up a new field with fresh energy and hope, giving all the benefit of the doubt. One should not look upon the field as unworthy of one's best effort or as a probable foretaste of the kingdom of God. What you haven't seen so far will hurt you, if you come with the wrong frame of mind. One of the very best attitudes is that of the energetic worker, the eager messenger, the careful listener, the admiring observer of all the labors and results of past years.

Many begin in a fever of interest, confidence, and energy, starting a pace and a program no human being could maintain, and then gradually decline in every way. Many come and go without the proper tact and diplomacy and the art of getting along with others.

No man should give an attentive ear to partisan mouthpieces who may come to him in secret, ostensibly to "tell you things you ought to know." To take sides at any time is the worst possible strategy. Questions of policy are as much the problem of the appropriate committees and of the church as a whole as they are yours and for you to issue edicts on such matters simply invites divisions, misunderstandings, hostilities, and injures, often permanently, your ability to minister and to lead worship for the entire congregation.

The attitude, then, should be one of careful examination, tact with all people, and a fresh approach to the whole problem of the pastorate in the light of the new work. Some plans will not work in certain places, although they are quite successful in others.

Getting Acquainted

The first few days should be rigorously de-

voted to a full inspection of the field, grasping its general lay-out and problems. Discipline yourself against saying too often, "Now in my previous pastorate we did it this way." The new parish has its own traditions and types of program and strong points and pet weaknesses. These one must learn. The new pastor must know whose views to ponder deeply, and whose to treat lightly or take "with a grain of salt." It is as important to know these things to begin with as to prepare a sermon.

It is often wise to get to know at once the leaders, their business, their general interests. It is important then to find out what the program has been, what important dates must be remembered, and what customs peculiar to the field must be recognized. The radical, blundering, although innocent, departure from some local traditions causes trouble. The welcoming reception, so far as possible, should assist the minister in his *get-acquainted* plans. The different organizations might, for example, be requested to have their executive boards in the receiving line or to present something typical of their program and work.

Take a long walk around your field, talk with the children, and visit in a half-dozen homes of the different classes represented in the parish. Have a long and detailed session with the church clerk and treasurer. The clerk should be asked to furnish data as to traditions, program, interests of the people, past events, historical dates, and the like. The treasurer should be willing to give a statement of conditions as they now stand, together with information on the number of givers, non-givers, and responsibilities of the parish.

Part of the orientation, of course, should have taken place even before the welcoming reception. In candidating the minister should have declared himself, as to beliefs, methods, and general attitudes with frankness, fullness, and sincerity, so that people may know what to expect and how to meet him.

Pastoral Attitude

Start off with manifest sincerity, frankness, boldness, and unselfish energy, stirring things up, waking people up, giving a strong impression of alertness, consecration, and competency which will be one's delight to justify and fulfill in every way. While there is the dan-

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The Editors' Columns

Toward the Rising Sun

THERE is the cool, damp odor of rain-washed pine and spruce. High in the glorious Maple near where I sit, a broad-headed Cicada male sings out his August content while a Jay and a saucy Red Squirrel indulge in unquestionable personalities, low in a nearby Spruce.

Again deep in the Mexican wilderness of my heart? On the shore of some Canadian lake? Not at all. I am sitting in the study where subsequent issues of your Expositor will take form and glancing out of one of the three big windows of the room.

You know there is really a limit to the city noise, the rush, the confusion, the pressure one should accept unless one's profession demands metropolitan operation. Fifteen years of breathing factory soot and auto exhaust gas, fifteen years of trying to deafen one's ears to the clash and clang of clamor seemingly essential to the daily strivings of a big city, fifteen years of cliff-dwelling, of rubbing the skin off one's elbows in the crowd, should satisfy the most ardent city fan.

At any rate, never having been such, I welcomed with open arms the invitation, as the most prominent publication for ministers, to move our editorial and business offices to East Aurora, N. Y., to become part of the long and internationally famous Roycroft community.

Since the day when Elbert Hubbard, who with his wife, went down on the Lusitania, the Roycrofters have continued under the direction of Elbert Hubbard II. Last Spring the entire Roycroft campus, with its dozen or so buildings, the Internationally famous Roycroft Inn, the old Elbert Hubbard Homestead, all, were purchased by the Samuel R. Guard & Sons Corporation of Spencer, Indiana.

Mr. Guard, some of you may know, was a college classmate of Dr. Sam Higgenbottom. He is active in Church work. He is the owner, editor and publisher of the Breeders Gazette,

a prominent Farm journal, creator of the popular W.L.S. Barn Dance radio program, the Firestone Tire and Rubber Company Farm radio programs and others. Sam, I understand, is a Presbyterian. At least it is at the Presbyterian Church here, where I see him. Solidly fundamental in vital doctrines of faith and creed, Sam suggested that I refer to the fact that taking up its sling, and sorting a few smooth, round stones, the little Expositor David goes out to meet the Philistine Goliath. But other, sturdier plans were culminated so long since, that The Expositor claims no credit in that direction.

The bare fact remains that The Expositor family, seeking a more calm, restful, quiet location in which to continue ministering to ministers, looked in upon the Roycroft shops, loved its people, saw facilities for improving the physical set-up of the publication, and that in a setting of such unusual charm and invitation as to provide in this restless day a place neither sullied nor soiled—and moved in.

After some forty years as a worthy citizen of Cleveland, Ohio, The Expositor, of its own free will and volition and retaining in full its identity and individuality, now becomes a New York Stater.

For some time a Cleveland office will be maintained at the old Caxton Building address, so that your letters, going habitually to Cleveland, will be cared for. However, to insure prompt attention, send your communications to The Expositor, Monticello, The Roycrofters, East Aurora, New York.

Monticello house, just south of the Roycroft Inn, is always open to Expositor visitors. Daily, cars of inn patrons stop, up and down Grove Street, and if the licenses be indicative they come from every state in the Union as well as from Canada. Here is one of the most delightful and most unusual little towns in the country, well worth a visit. Those of you travelling east over route 20 unless desirous of making a stop in Buffalo, fifteen miles from

here, may avoid the city by staying on route 20 to 20A which brings you directly through East Aurora, on its way farther East.

Remember the new address of your Expositor and the cordial invitation to visit East Aurora. The latch string is far out. We shall be happy to have you use it and share with us some of the quiet joys the new location heaps upon us.

Incidentally the cover cut of this issue is a picture of the Roycroft printery and bindery, where The Expositor is now printed and at least is suggestive of why the city cliff-dwelling existence failed to hold The Expositor in its grasp.

Jack

Airing the Doubt

Often it happens, but never with more intensity than on Easter morn.

International repute as a pulpiteer coupled with a nationwide radio hook-up, make for an audience beyond the concept of any speaker, and it was this combination which held the ear of a Nation at a time when the Christianity of a universe found their hearts filled with joyous paeans of praise.

From the west came the "Hallelujahs" of a gladsome horde, who, long before dawn, worked their winding way to the tops of mountains, there to lift their hearts and voices before huge, rugged, upstanding crosses which cut contrasting silhouettes against the soft tints of a breaking dawn. No matter where the dials were turned, from the speaker came the same heartening story, "He is not here! He is risen."

One exception only could I find. Here was a noted divine who was sure of God in Nature, in fellowship, at least more sure than that a very God might be found in the cross, for even as "Alleluias" rose from countless throats, from his, in skilled, artistic, trained modulation came the statement, "There are many features about the resurrection which bring me real difficulty of understanding."

The world at large was never more in need of a spiritual handle to grasp than when he spoke. Never more in need of spiritual stabilization; never more anxious, consciously, for a living faith; never more vocal for calm assurance. They turned to the Hill of the Skull in their search only to hear a voice, long accredited, waiver, falter and acknowledge uncertainty.

The modern Thomas can lead few to salvation. The blind have not yet been able to lead the blind. The doubter has never yet established the confidence of others. A doubting voice does harm. We do grossly err in the very major portion of our ministry, who turn our hearers away less sure than before they came. The destruction of a tiny flicker of faith, and it is easy to snuff out, can be no tiny damage to our charge.

Christian faith, like any other faith, must be positive or it is not faith. There is so much of the positive that marks the Christian religion that it were far better to dwell upon accredited and accepted generalities of faith than to inject specific and personal doubt.

Have your doubts. I hope you do. The man without doubts is in greater danger, in his spiritual complacency, than he who has a multitude of doubts resting heavily on his soul. Be more concerned about your absence of doubts than their presence, but exercise your reason not a great deal and understand that you can no more win souls for Christ by negation than you can cling to high noon by stopping the clock.

Jack

Children in the Worship Service

Children must be brought into the Church if the Church is to survive. Instruction classes are organized for this specific purpose. Children should attend services even before confirmation.

To this end Junior Churches have been organized, holding services of their own with choir, sermon, etc. The vast majority of churches are "one-man churches" and no pastor has yet learned how to be in two places at one time. Competent volunteer help is not easy to find. When found it means that help has to miss the regular service. Furthermore, some pastors object because they find the children thinking of "our church" as something apart from their parents' Church.

It is best, to secure the attendance of the children in the regular morning worship. In this way they form the habit of attending, and they come to feel a part of the church. They need not be required to remain for the adult sermon but may be permitted to retire during the singing of a hymn. The service can be so arranged that they have participated in a complete service, including the offering. An offering is a definite part of worship. The chil-

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CHURCH METHODS

Build a Labor Day Message on these Thoughts

"Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11.

Christianity is both a doctrine and a life. The very purpose of the teaching of the doctrine is to lead to the kind of life exemplified by Christ.

No idler can be a real Christian. God intended that we should be active, industrious, using the strength and talents bestowed upon us. At the same time, we are expected to be fervent in spirit, serving the Lord. Work has more blessings than idleness has. Work is conducive to health, wealth, happiness and honestly pursued, to growth in Christian character.

1. The relation between work and religion is not one of antagonism. Men plead the pressure of work as an excuse for want of interest and attention to spiritual things. Let us remember that being a first rate worker or business man does not involve being a fourth or fifth rate Christian. One can enrich oneself in work and trade, and still not starve oneself spiritually. Work and worship go hand in hand; they are not opposed.

2. The relation between religion and business is not one of separation. Business does not require a man, when he leaves the Church on Sunday to say good-bye to his thought of God and his neighbor for another week. It is not true that Sunday is the day for worship; the other six days for business. All our days are days for practicing the rules given us by Jesus Christ. Religion has business with every phase of our lives, especially our association with one another.

3. The relation between business and Christ's laws of life is a definitely close one. Let us not be slothful in our work and fervent with spiritual things; neither let us be fervent and devoted to our business interests and slothful of our spiritual growth. Religion that leaves out our duty in business is worthless; business that leaves out religion is worthless, because it is cheating, bribing and crushing. The proper way is a balanced combination.

Godliness helps business. "Godliness is profitable in all things." Godliness makes a man honest, industrious, sincere, and earnest; it makes him prudent, thoughtful, firm and decided about policies and authority. A Christian is able to say "No" and mean it; it will give him courage to say "Yes" in the face of

seeming difficulty. Work and business are the school of life. There we learn patience, strength, and grace; there integrity is developed, wealth is attained, both of which may be dedicated to the Glory of God and the welfare of mankind. Work and worship, or business and religion, go hand in hand. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

Prayer

God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth.

—PRAYERS OF SOCIAL AWAKENING, Walter Rauschenbusch, Boston, Pilgrim Press.

Rally Activities

Rallying Church membership after vacation concerns every department of the Church,—the Sunday School, the choir, the men's class, the women's class, the Mission study classes, the young people.

Things to be stressed are—

1. *Church Attendance.* This means a campaign for both morning and evening services on Sunday.

2. *Prayer Meetings.* Enlist the membership for active participation in prayer, praise, teaching, and meditation. Encourage individual responsibility for the worthwhile prayer hour. There may be learned how to pray.

3. *Young People.* The Church membership can strengthen the hands and hearts of the young in all their activities. Here is the Church of tomorrow, as well as the politics and business leadership. Upon their point of view and ability and courage depends the welfare of the Nation. Don't stop with fellowship suppers, entertainment, and drama classes; carry on into the individual life to the extent of ascertaining the aptitudes, training, and possible employment. Don't let your potential leaders drift into enemy camps through propaganda and overtures from unsound cults and "isms."

4. *Finances.* Teach the membership to carry the responsibility for adequate financial needs to carry on the program they desire the Church to foster. Costs for salaries, maintenance, missions, departments, etc., should be carefully presented to the entire membership, and the task of providing the money belongs to that same membership. Laymen, both young and old, have practical experience in costs for every phase of educational, cultural, and maintenance work the Church may wish to undertake, and the task of providing the finances should be left in their hands.

Stress the "U" in every approach to the development of the Rally Services. Every inactive member is a weak link; build the member into a source of strength for his own good, as well as that of the Church.

Plan a Service for "School-Bound Student"

Many young people are weaned away from the Church during an absence from the home environment, and a special service on the eve of their departure for school should be designed to foster a continued contact with the home Church, the family, and former friends.

Preparation suggested: Consult other pastors for a union service, at which all going away students will be guests of honor, and in which all local pastors will have a part.

Issue special invitations to all students on a combined list, and make a booklet to be presented as a gift to the students at the close of the service. This booklet should contain the names of all the students, give extracts from the addresses, and prayers.

Each family should be asked to provide two candles, one to be used to light during a given time in the service, the other to be presented

to the student to take with him to keep alive the memory of the home folks, the service, and the meaning of the Church.

During the service, one pastor might read the names, and as the students come to the chancel, each may be presented with the candle to light and place on the altar, the second to take with him. A formal reference to the candle of Memory should be made during the service. Each student should be encouraged to light the candle regularly during hours of meditation, to be replaced by the home congregation when necessary. The same plan should be followed at the home Church. The lighted candles will keep the thought of the young people before the congregation, and prayers for their welfare and steadfastness should be offered at every opportune time.

In some Churches, the hour of prayer for young people and the lighting of the two sets of candles is synchronized so that there is a definitely active bond between the two groups, the one at school, the other at home. There is no power on earth that can overcome such a tie, and might serve in many instances to cement permanently the bond to the Church.

You will find additional suggestions for such a service on page 430, September 1938 *Expositor*. Why not do it this fall? Any additional suggestions you may have to offer, as a result of your planning, will be welcomed by thousands of other pastors.

A Minister's Scrap Books

One problem common to every minister is that of a filing system. Magazines and papers are full of material that will be absolutely essential ammunition in the future. Brief facts, articles of information, touching illustrations, inspiring poems, novel ideas, all these are like nuggets of gold. This wealth of live material is the one cure for dryness in sermons.

But how to preserve this varied ammunition so that it may be available when needed is a problem indeed. If you want an interesting program at your next minister's meeting just have a symposium on the subject: "Filing Systems I Have Tried." There won't be a dry minute nor a dry eye in the room.

I remember the little package of envelopes tied with a string which I started to fill with clippings thirty years ago when I was in the seminary. My faith was small and my ignorance of contemporary periodical literature large, as evidenced by the fact that I thought 25 envelopes sufficient for a long time.

That package of envelopes grew into a

large filing cabinet with drawers containing folders innumerable, now full of clippings, pages torn out of magazines, leaflets, tracts, catalogs, pictures, printed sermons and everything else. It reminds me of the traditional boy's pocket. Some of this material is priceless in value. Much of it is like the city garbage dump, stale and useless.

Every so often I start a house cleaning campaign in those crowded folders. But before I get beyond "Church Attendance" or at most "Church Union" I am called away, and in a month or two those cleared-out folders are bulging again with a miscellany of fine material that I never can find when I want it. I am sure that a straw vote among the rest of you would all come out the same way.

For the last few years I have turned away from my overstuffed filing cabinet for the more elastic scrap book system. O yes, I know you have tried that and it just didn't work. Well, I had tried it before, too. But this time I am making it work. Let me pass on my method for the benefit of young ministers who have not yet become filing case ridden.

The two requisites of a satisfactory filing system are, first, that clippings may be filed quickly and easily, and second, that you can find what you want, when you want it, without a six months exploration expedition. Of course an absolute necessity is that the system be inexpensive.

Here is the way I do it. I buy several 9 x 11 loose leaf note books at the "five and ten cent store." The covers cost 20 cents each, and one five cent filler is enough for each cover. I started with one of these note books. Whenever I clip even one article I reach up for this scrap book, write the subject of the clipping at the top of a loose leaf, paste the clipping under the heading, using a tube of library paste which is always kept within reach on my desk, and set the book back in its place.

When I have a dozen or two pages started, each headed with a different subject, I rearrange them alphabetically according to the first letter of each subject at the top of the pages, and make an index on the first page of the book. The index bears no page numbers, but tells what subjects are in that book.

Whenever a new clipping is acquired it takes but a minute to take down the book, paste the clipping in a vacant space on a page devoted to that subject, or to start a new page if it is needed. New subjects are easily entered in the index and pages rearranged whenever necessary.

Whenever a book gets crowded I take out

all the pages on some popular subject, like Temperance, Illustrations or the pages of poems, and put them all in a new book by themselves, marking on the back of the cover what the subject of this book is. In this way I soon have a book of quotable poems, another of illustrations, on young people, and so on.

But instead of taking down the poetry book to paste in a new poem, or the illustration book to enter a new illustration, I still enter new clippings in the old first book, and transfer the pages to their own book when there are several pages ready to be so transferred. It is so much easier to keep pasting things into just one book.

Now to use the system. There the books stand on the shelf, a veritable encyclopedia of material. I do not use any definite index of articles. That would require a librarian on the job all the time. But when I want a poem there are several scrap books of poetry to glance through. I classify the poems loosely by general subject when I paste them in. By reading rapidly through the subject headings of the pages of poems I can generally find what I want in a few minutes. This frequent glancing through also impresses on my mind where certain outstanding poems are in the book. And gradually I find my mind filling up with the verses read here and there as I hunt.

The illustrations are not classified at all, but are hit and miss. Most illustrations may be used in several different ways. I read the books of illustrations again and again, almost as I read my Bible. Then when I want an illustration for a certain point I do not have to hunt through books. It pops into my mind.

On definite subjects for which I may want information or ideas, there are the various scrap books, each on a certain subject. They can be quickly glanced through and material found. Where subjects are not prolific enough to have taken a whole book for themselves they are grouped in a book holding several topics, and these are written on the back of the book so as to be found in a moment.

If an article or a poem needs to be read from the pulpit it is easy to take out the loose leaf for that purpose and then restore it again to its place. But usually I copy what I want and then mark it in the scrap book with date and place where I used it. This prevents too much repetition.

Every few weeks I find some new way to use this system, some new advantage in it. It is by far the best I have ever tried. And there is no patent on it. You are welcome.

—Wm. O. Rogers.

A Service of Rededication

Prelude

Trumpet Call, "Faith of Our Fathers."

Processional Hymn, "The Church's One Foundation"

Call to Worship:

The Lord is in His holy temple; let the whole earth keep silence before him.

Surely the Lord is in this place.

Remember thy tender mercies and thy loving kindnesses, O God, for they have been ever of old.

O come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our salvation.

Doxology

Invocation:

O God, Thou hast been our help in ages past, and Thou hast visited us in this place, Thy sanctuary. It has been hallowed as a place of worship, fellowship, co-operation, and labors for the regeneration of men and the transformation of society. With it have been associated members of character, devotion, ability, and leadership, who dealt faithfully with the problems of their day, and the entire building is associated with cherished memories.

Help us, O God, to meet the needs of our own day, and maintain here a center of worship, activity, and spiritual power, as we rededicate this edifice to Thy service and our lives to the cause of Jesus Christ our Lord.

Lord's Prayer

Soprano Solo

A Litany of Rededication:

Minister: In praise to God for His wonderful works among us and for his loving providence,

People: We rededicate our lives.

Minister: For sincere and true worship, for mutual admonition and instruction, and for the preaching of the Gospel,

People: We rededicate our efforts.

Minister: For prayer and praise, for the administration of the Sacraments, for the spiritual nourishment of all,

People: We rededicate this house.

Minister: For assurance to the doubting, comfort to the mourning, guidance to the wandering, friendliness to the lonely, relief to the suffering, and love to the outcast,

People: We rededicate our lives.

Minister: For the proclaiming of an impassioned message, for the presentation of urgent and eternal truth, for the emphasizing of stewardship and discipleship,

People: We reconsecrate and hallow Thy Holy Temple.

Minister: For the establishment here of a center of Christian thought and activity, for the fostering of Christian faith, and for the carrying on of aggressive, purposeful labors in Christ's name,

People: We reconsecrate and hallow our talents.

Minister: For the instruction, guidance, and broad development of the young and for ministrations to them through varied activities,

People: We reconsecrate and hallow our lives.

Minister: For the pursuit of increasing brotherhood, co-operation, and understanding among all Christians; for the extension of the spirit and teachings of Jesus Christ to all lands and peoples; for the manifestation of sympathy toward all classes; and for the solution of all urgent and vital problems of individuals and society in general,

People: We wholeheartedly and solemnly devote our talents.

Minister: For the rescue of the lost, aid to the faltering, cheer to the discouraged, and practical helpfulness to the beleaguered,

People: We wholeheartedly and solemnly devote our lives.

Minister and People: We, the people of this church and congregation, grateful for our heritage, remembering the sacrifices of the fathers, recognizing the critical needs of the world today, and striving to build a better world tomorrow, do now dedicate ourselves anew to the worthy worship of God in this place and to brotherly, organized, aggressive, and far-seeing service and co-operation with men.

(Follow here with renewal of purpose — Choir, S. S. Teachers, Mission, Young People, etc.)

The Trustees: We solemnly reconsecrate ourselves to the task of administering the prudential affairs of this church with consecration, wisdom, and fidelity, striving to make our fellowship a well-founded, effective instrument for the preaching of the Gospel and the presentation of a broad and helpful program of inspiration and social service.

The Deacons: We also solemnly reconsecrate ourselves to the high task of co-operating in the carrying on of the spiritual ministries of the church, to visit and relieve those in need, to assist in the administration of the Sacraments, and in all other ways to manifest the Presence of God.

Choir Anthem

Scripture Lesson: I Kings 9:1-9.

Pastoral Prayer (Words used before announcing it: The Lord is nigh unto them that be of

broken heart, and saveth such as be of a contrite spirit. And now may the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.)

Choir Anthem

Offertory and Announcements

Hymn, "O Where Are Kings and Empires Now?"

Congregational Prayer (in unison): Reconsecrate our hearts to Thy service, O God, and incline our minds to do Thy will. Bring to our remembrance the services of those who, years ago, sat in this place and labored in this fellowship. Bring together today, O God, all those working in the different organizations, that they may carry on the work so nobly begun. Help us to use this building fully and effectively in Thy service, that it may minister to all our needs and be a center of strong activity in Thy name, through Jesus Christ our Lord. Amen.

Choir response

Sermon: "Why I strive to be true to Christ."

A Reaffirmation of Faith (Congregation rising and repeating in unison):

We believe in God as Creator and Ruler of the universe and as the loving Father of all mankind; in Jesus Christ our Lord as the supreme Revelation of God, whose Spirit we seek to follow in all human relationships and

We arranged that groups such as the men's brotherhood, the women's home circle, the young people's fellowship, the deacons, the trustees, etc., should sit together in the auditorium; also had pews long held by well-beloved members marked with their names, suggesting that families of the present strive to have them filled in their honor, on the rededication Sunday. We read a poem written by a beloved deacon for the dedication service.

whose words provide for us the best way of life; in the indwelling Spirit of Jesus as a transforming and empowering agency in human life; in the Holy Scriptures as a divinely inspired book revealing to us supremely valuable instruction in the principles of life and disclosing to us the will of God; in the Church as a means of spreading the spirit and words of Jesus and acting as an agency for the defeat of evil, the succoring of the friendless, the instruction of the ignorant and wayward, and bringing about the redemption of the world.

We believe in the reality of the spiritual world, and hope for life eternal. We believe in the forgiveness of sins and in the power of

the spirit and teachings of Jesus to save men, for whom He lived, served, and sacrificed.

We believe in the eternal value of human life and in the urgency of the need for living the abundant life.

Recessional Hymn, "O God Our Help in Ages Past."

Benediction

Postlude

CHOIR AND CONSOLE

PRELUDE

Lento Expressivo—Ketelby
Reverie in A—Faulkes
Romance—Driffill
Communion in G Flat—Dubois
Indian Serenade—Vibbard
Adagio Pathetique—Godard
Sunset—Lemare
Andante Pastorale—Alexis
Herbstnacht—Frysinger
Processional Hymn—Dubois

ANTHEM

Festival Te Deum—Buck
Holy, Holy, Holy—Schnecker
O Saviour Of The World—Goss
Must Jesus Bear The Cross—Allen
Tarry With Me—Pinsuti
There Is A Holy City—Shelley
My Trust Is In Thy Mercy—Hall
How Amiable Are Thy Dwellings—West
I Will Lay Me Down—Wrigley
If Ye Love Me—Semper

OFFERTORY

Offertory in B Flat—Lefebure
Ave Maria—Peel
Elevation in D—Dubois
Sonata in C Minor—Guilmant
In Summer—Stebbins
Berceuse—Faulkes
Communion—Faulkes
Air For G String—Bach
Sunset And Evening Bells—Federlein
Priere a Notre Dame—Boellman

POSTLUDE

Postlude in B Flat—Camp
Vesper Bell—Smith
Postlude on Micaea—Calver
Evening Hymn—Marsh
Processional To Calvary—Stainer
Charde—Dubois
Festival March—Stark
March Triumphale—Wachs
Album Leaf—Schumann
Toccata—Boellman

THE PULPIT

THE WORTH OF THE COMMONPLACE

HARRY W. STAYER

"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish"
—Romans 1:14.

A SWIFT glance at the words of the Apostle Paul reveals the arrangement of humanity into two groups. The one group consists of those sovereign souls of the earth whose lives are "shined upon by all the stars of God"—the "Greeks" and the "wise." The other group is made up of those who compose the common run of the race, the ordinary, even the inferior, those whom Paul names as "Barbarians" and "the foolish."

There is no question about our indebtedness to the great souls of history. Every creative genius puts us into his overwhelming debt. The melodies of Handel, Bach, Beethoven, all the great masters of music, "still wander through the soul" to make life more sublime. The treasures of the Psalmists, the earnest of the Prophets, the dreams of the poets and painters—these still touch life at a thousand points. And men walk with a radiance and a song they never could know but for these.

And there are great names in Science that we speak almost with hushed lips, even while the heart rejoices at the pain they have banished and the perils they have conquered. In the area of leadership are also the laurelled, the great statesmen who in all the nations have been "men of high heroic birth" and "destined to 'light the ages as they ran.'" So rare there the great seers, unveiling the mysteries of the spiritual and divine, striking off the chains of superstition and every inner bondage that men might walk at liberty in the light of the truth that sets us free. One cannot but acknowledge his indebtedness to earth's great Immortals. The occasion of stumbling comes not with these but in the reminder that we are, also, indebted to "Barbarians" and to "the foolish." Yet the one is plain as the other to them who will see it.

Emerson writes a comparable testimony to that of Paul. He says, "I embrace the common. I explore and sit at the feet of the familiar, the low. This perception of the worth of the vulgar is fruitful of discoveries." The

"perception of the worth of the vulgar," the value of the common man and common-place things—how much, in our lives, we lack that. Our familiar thought and procedure is to imagine that all the Infinite Inspirations come from above and that only the contribution of the great can enrich us. Yet the fact of the matter is that the Infinite Inspirations are all round about us and as Mrs. Browning says, "Every common bush is afire with God."

One thinks of the "worth of the vulgar" in connection with the life of our Lord. On the basis of his Bethlehem birth, Jesus must rank in the social arrangement as one in the number of these "vulgar." He was born in a cattle-stall, laid in a manger, reared as a "carpenter's son." His associations were amongst the common people, his Gospel was "good tidings for the poor." Yet Jesus, barring all else but his sheer humanity, stands today in the supreme place amongst men, eternal proof of the worth of those we label the "vulgar."

Then there are the Disciples of Jesus. They were only common fishermen and others of no consequence amidst earth's outstanding. Theirs is the "worth of the vulgar," and who can reckon today the indebtedness of humanity to these men of the Master who loosed the spirit of Jesus into the channels of human life.

We are indebted to the "Greeks" and to the "wise" and to all the great. We are indebted, also, to the "Barbarians" and to the "foolish," the common, the ordinary. And every debt involves a duty. Thus comes Paul's further word, beyond our text, "Wherefore, I am ready to preach the Gospel to you who are at Rome." The practical emphasis falls there. In the face of all our indebtedness to the great and the small, there is laid upon us the duty of discharging that debt in the measure of our ability. The riches we get from others are riches to be shared with others. The powers we possess are powers to be passed along. Recipients ourselves, we are to give to those who lack.

Then a marvelous thing happens. What we call duty ceases to be "duty." It becomes creative joy and radiant happiness.

WORKING WITH GOD

LUTHER HESS WARING, Ph.D.

"For we are labourers together with God."
I Cor. 3:9.

LABOR is the law of life. From the time Adam and Eve were driven out of the Garden of Eden, labor has been a condition of health, of happiness and of general prosperity. So far as this result of it is concerned, the curse in connection with the departure from Paradise was a blessing in disguise. Death ensued on account of sin, with all its terrible penalties; but the solemn decree: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," conveyed a message of goodness and love.

In his "Gospel of Labor," Henry Van Dyke expresses the thought in these words:

"This is the gospel of labor—ring it, ye bells of the kirk—The Lord of love came down from above to live with the men who work, This is the rose that He planted, here in the thorn-cursed soil — Heaven is blessed with perfect rest, but the blessing of earth is toil."

The men who make their mark in the financial world are the men who toil. The successful man does not come from the circle of those who want to do as little work as possible, indifferently, carelessly and inefficiently, but from those who struggle and toil and strive to excel in their various lines. It is this class of labor that maintains the permanency of our institutions and represents the moral and industrial backbone of our country.

In the parable of the talents, Christ gives us the divine law: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." Matt. 25:29. Two men to whom talents had been entrusted proved faithful in their use and were able to give a good report. A third man to whom was given one talent despised its use, buried it in the ground, and proved a worthless, indifferent and idle trustee. He was judged out of his own mouth. When the reckoning time came the talent that he had never used was ordered taken from him and given to another steward who had proved faithful.

Life is not to be a negative quantity,—a mere cipher; but it is to be a positive benefit to the world. We have the specific command of God in the Moral Code given through Moses to the world: "Six days shalt thou labour and do all thy work." Ex. 20:9. Solomon

writes: "In all labour there is profit." Prov. 14:23. Paul writes: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." II Thess. 3:10-12.

But our text takes us further: "For we are laborers together with God." When man works without regard to God's laws and exposes himself to the dangers of fire and water; when he jumps the precipice, hurls himself from the ocean liner into the great deep; when he breaks any of the laws of the physical realm he inevitably pays the penalty; but when he works with God, when he works along lines in harmony with God's laws, when he becomes a fellow-worker with God, blessed results ensue.

When Benjamin Franklin by means of his kite drew the electric fluid from the upper regions to his little jar on the ground, he gave us an illustration of our text. When we work together with God, when we study and follow His laws, a turn of the thumb lights a great city, a swing of a lever starts a mighty engine, a touch of a key or a voice in the microphone sends a message around the world.

When we take the fall of the little creek or of the rushing river to provide the power for the little grist-mill or the lighting and heating of a great city, at close or at long range, we are working together with God in the natural world. When we take the leaf or the root of a little herb, the seed of a plant, or the bark of a tree to alleviate pain and suffering, to cure diseases, to heal wounds, or to prolong life, we are working with God in the physical realm. He has given us these and all other things to be used,—but not abused.

Far above and beyond all this, however, the great lesson of our text is that we are workers together with God in the salvation of men. We are to labor for the health of the body, but labor yet more for the health of the soul. It is right and proper to make honest endeavors to lay by for the necessities of this life; but it is of infinitely greater importance to lay up treasures for the life to come. It is not unreasonable to consider the comforts of the world, but we must not for one moment forget that this world is not our home. The exhorta-

tion of Jesus Christ: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6:33 shows us that the thing of supreme importance, the duty of first importance is to be sure of the eternal. The things of this world are so uncertain; they last such a short time; they soon slip away from us; "but the things which are not seen are eternal" II Cor. 4:18; "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6:27.

Let us do the first thing first. Let us be sure that we attend to the duties of greatest importance first. William Carey, the renowned missionary, said in reply to an inquiry as to what his business was: "My business is to save souls, but I cobble shoes for a living." So your business and my business is to save souls. We may be merchants, clerks, physicians, attorneys, or what not; but let us never forget that that is simply our means of livelihood; and that our business is to save souls. The chief end of life is to glorify God and serve our immortal King. The German philosopher

Hegel put it in this language: "Christianity is the pivot of the world. On it the world turns. To it all history tends. From it all history proceeds." The most important thing about any man or nation is his or its relation to God.

It is a great privilege that God grants us permission to work with Him in the saving of men. He does not need our assistance. He could save men without us; but in His plan of redemption He gives us the opportunity to serve Him, to work with Him, to carry the gospel not only to our own communities and to our own country, but to the whole wide world. We are to pray: "Thy kingdom come;" but we are to do more than that. We are to pray: "Thy will be done;" and we are to do it. The man who thinks only of saving himself will not be saved.

James writes: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

Christ assures us: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

THE UNFAILING PRESENCE

JOHN MADISON YOUNGINER

"Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

"My presence shall go with thee."—Ex. 14:33.

"For thou art with me."—Psalm 23:4.

THERE are many people who experience difficulty in recognizing the presence of God in their lives. The inner sanctuary of their souls is void of his presence. And with ancient Job, they cry: "Oh that I knew where I might find him!" Like those inquiring Greeks they say: "Sirs, we would see Jesus."

This unfailing presence can be acquired through a conviction that God IS with us. The writer to the Hebrews tells of this: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Through the exercise of faith in that presence there follows the force of that presence in one's life.

This unfailing presence can be acquired through directed meditation. Alexander MacLaren says, "There are few things which the ordinary religious life of this day needs more than patient, quiet meditation." And another has said, "Our failure to realize God's pres-

ence is not his absence." This desperate need of the inner presence is what prompted Jesus to say: "Come ye yourselves apart into a lonely place, and rest awhile."

When I was a young university student, tired and frustrated by the gruelling routine of college life, I used to go to one of the historic old churches of the college town and take my seat in a quiet pew. Sometimes the organist would be at the organ going over his music for Sunday. He was unaware of my presence. Alone there in that sanctuary I found God very close to me—so really close that I felt that if I reached out my hand he would clasp it. In these quiet moments of meditation and worship I could regain that unfailing presence. It was God!

Before the disastrous Chilean earthquake some months ago people were hurrying through their regular everyday routines of living. On streets, in homes and in places of business and amusement thousands were moving unaware of the jolting tremors beginning to take place in the bowels of the earth. But there was one little instrument that was de-

tecting these disturbances in the earth — the seismograph. It was attuned to such vibrations and felt even the most minute whisperings of the earth. It alone was able to tell the whole story. People who live close enough to God are like the seismograph — they are attuned to the divine whisperings. They hear the still, small voice, and are aware of the divine directions for their lives. God's earnest appeal to our generation is: "Be still! and know that I am God!"

This presence can be acquired by observation! The psalmist looked up at the heavens and there saw the glory of God written across them. God pity the man who can't see the divine face behind a golden sunset, or mirrored in the lake, or in a majestic rose, a baby's smile, or a kindness shown! Thomas Curtis Clark expresses this truth in his lines,

"God is in the world, I know;
For today, as I passed by,
Lo! a daisy, fresh as dawn,
Burst the clods to greet the sky.
"Surely God abides with men;
For I saw a morning drear
Changed to gold, by one kind word—
Now I know that God is here!"

No man who goes forward in the unfailing presence of the Eternal will fail to keep climbing. This presence challenges one continually to go higher! Paul was meeting the challenge of this unfailing presence when he said: "I count not myself to have apprehended . . . I press toward the mark for the prize of the high calling of God in Christ Jesus!" The presence causes one to desire to be a better person, to be increasingly useful, to attain a higher degree in the nobility of Christian graces. It challenges to service. It was this Presence that called Livingstone to Africa, Carey to India, Hudson Taylor to China. The Power is felt today calling Albert Schweitzer to the heart of Africa, Stanley Jones to the heart of India's need, and Kagawa to the needs of his own people.

Martin Luther felt the challenge. It was the challenge to be true to his God-given convictions and to Truth. He met it loyally. Even against the advice of his friends he went to the Diet at Worms, because he was under the advice of this unfailing Presence which bore testimony in the sanctuary of his soul. Standing before the German emperor he refused to recant, and then retired in triumph from Worms. God had stood by him. And through this man's loyalty Christianity gained a new grip on the world.

Many are spending their lives today with

little accomplishment. No spirit of mighty daring is evidenced in their lives. Conviction seems completely lost. It is because no mighty, challenging presence is felt any longer in the hearts of people. When the church fails to feel this unfailing Presence it will settle down to little or no accomplishment at all. It was this presence of the mighty God in the life of the early Christian church that drove it to a place of commanding power in the first centuries. It literally met the challenge of Christ to "Go into all the world and preach the gospel!" The Christian church has a world view! And the challenging presence of Christ at its very heart makes it a world power. We have too long interpreted Christ's challenge as pertaining merely to a geographic world only. But the true challenge is to carry his redeeming gospel and spirit also to the industrial world, the political world, and all this social and economic world of which mankind is a part. Are we doing it? At least, His presence is challenging! But, perhaps we have not allowed that Presence to possess us. And so we are drifting into mere complacency. At a time when pagan voices are clamoring for the loyalty of men, it is time for the Christian church to regain a vital consciousness of the presence of the Most High God! William P. Merrill issues the challenge of Christ in his lines:

"Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings."

Christ used no weapon except love. With this he established a kingdom. The church needs no other weapon as it goes out to face this present chaotic world.

David exclaims "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Man cannot walk alone. Sometimes the hill grows too steep and the way too rugged. Shadows deepen and light grows dim. Then one needs the strengthening hand of the divine Companion.

D. L. Moody tells of a little girl trying to walk across an icy street alone one day while her father came close behind her. The little girl slipped and fell many times and finally gave up, saying, "Daddy, I can't walk alone; take my hand."

Recently I was called upon to conduct funeral services for an aged minister who had rounded out a half century of faithful service for Christ and his church. I saw the devoted and loving companion of his years sitting on the front pew biting her lips to hold them in

place. A tear flowed down her cheek. That was all. A son after the services came to me and said, "I am so happy that mother is holding up so well. She is doing so much better than I thought she could at her age." She had lived a long time with God and had acquired inner resources of spirit which made that possible. She was not really alone—God supported her.

Bishop Darlington, beloved to the far reaches of our country, tells of the time when his lovely daughter died: "I feel like an old tree standing out in the field that has been

struck many times by lightning, and this last bolt has shattered me. It has shattered me, BUT I AM STILL STANDING. My face is toward the sunrise and with good hope I face the future."

"My presence shall go with thee!" Life is lost without it. God's Presence is Unfailing!

"The best of all is, God is with us still!"

His boundless love nor pen nor tongue can tell;

Redeemed, restored, mankind shall yet fulfill

The promise of his name—Immanuel!"

THE WORLD REVOLT

CLARENCE EDWARD MACARTNEY

"Why do the heathen rage, and the people imagine a vain thing." Ps. 2:1.

EVERY period of history is critical for those who pass through it, and for the generation to come. Yet there are certain times and periods when we can see more clearly than at other times the forces which are in conflict in the world and the dangers which menace human society. This, undoubtedly, is one of those periods, partly because the universal distress in which men and nations find themselves has caused men to meditate and to think more deeply than they are wont to do.

"Why do the heathen rage, and the people imagine a vain thing?" Confusion reigns in the political world. Everywhere authoritative government seems to be imperilled, and both monarchical and democratic states have in many instances resorted to a dictatorship as the only hope for a government of authority, and therefore, of order and well-being for its citizens. But in all the debates and the discussions, both in our own legislative halls and in the nations abroad, the rarest thing is to hear any plain, straightforward recognition of God and His government in the affairs of mankind. There probably was never a time in the history of the world when there was so little of such recognition. The world seems to take it for granted that now it can get along without God or the worship of God.

The confusion which reigns in political life is to be observed also in social and economic life. We have many schemes proposed, and, happily still, theoretical, others already in operation. But the one thing lacking in all these

plans and schemes for social and economic and financial relief is the total absence of a true recognition of what man is and what human society ought to be. The fundamental lack is the recognition of man as a moral being, and therefore under the government of God. But the current discussion about politics and government and human welfare limits itself to man as a machine, or as a creature for whom a temporal and material happiness and prosperity is the chief end. Therefore it is that all the plans and remedies which are suggested deal only with the surface. They do not get down to the bottom, to the springs of human life and conduct and deal with man as one who has relationship with God. Instead of thinking of the august character and destiny of man, we have been preoccupied with him as one of the highest order of primates. Man has been found to be a speaking animal. The view that he is also the son of God was an amiable, but deluded notion of our ill-informed ancestors. In the search for the origins of man's physical life, we seem to have forgotten altogether something far more important, the meaning and the objectives of man's life, not only whence came he, but whither is he going.

A like confusion and rebellion is seen in the world of conduct and of human relationships. The Psalmist describes these revolvers against God as saying to themselves, "Let us break their bands asunder and cast away their cords from us." The repealing of all kinds of moral legislation which we see going on about us to-day will not be observed by a thoughtful person without a pause for serious thought,

for there is something more in it than the mere taking off the statutes of legal enactments. There seems to be the sweep and drift of a tide against all kinds of moral standards and authority, the advocacy of absolute freedom in human conduct—all this is nothing more or less than a revolt against God and an attempt to get rid of every kind of restraint.

The Futility of the Revolt

This attempt, of course, like all others in the past will be vain. Why do the people imagine a vain thing? The world cannot get along without God. "He that sitteth in the heavens shall laugh: He shall have them in derision." A bold thing that, to say of God, that He laughs, and yet I have no doubt that in the highest sense of the word God often laughs at the plots and conspiracies and rebellious schemes of mankind.

Above the confusion of the war camps of the conspirators and the rebels, God speaks. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure . . . I will declare the decree." Through the confusion and tumult and turmoil of the world's rebellion, the believing man can hear the thunder of the decree of God. This decree of God's government has found expression in the establishment of the Lord Jesus Christ to be not only the Redeemer of men, but the Ruler and the King of nations. Nowhere, even among Christian nations so-called, do we find a recognition of this decree of God. Yet God does not revoke His decree, because men do not regard it or accept it. "He is not a man that he should lie; neither the son of man that he should repent." He has decreed a final and complete victory for the government of righteousness and peace through Christ and His Church. Nothing could exceed the splendor and grandeur of that victory.

One of the striking things about God in history is the way in which evil systems and evil causes begin suddenly to wither and crumble just when to the view of man they seem to be at the very zenith of power and worldly strength and pomp. The Spanish Armada, arrogantly called the "invincible Armada," sails for the coast of England, to crush that Protestant power but He that sitteth in the heavens laughed. He had them in derision. The wind blew, and the invincible Armada was scattered on the rocky coasts of the British Isles and the great conspiracy had come to naught. On the medal which was struck at that time they stamped the words of the Song of Moses after the overthrow of Pharaoh and his chariots in

the Red Sea, "Thou didst blow with thy wind; the sea covered them."

This great Psalm which describes the revolt against God, and the futility of it, and the unmoved government and unchanging decree of God, and which threatens against men the judgments of God, comes to a beautiful conclusion with an appeal to men to be reconciled to God. "Kiss ye the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

God's mercy and kindness always match His judgments and His displeasure. God appeals to us to be wise and to be reconciled unto Him through His Son, our Lord and Saviour Jesus. This is an appeal to our country and to our people to-day.

With the widespread consciousness of, and lament of the hardship and suffering of the present national and world condition, there seems to be very little recognition of it as a judgment and visitation of God, to vindicate His government and to tell men to be wise and to be reconciled unto Him. More and more, when we consider the previous condition of the nation, and the direction in which everything was driving, we can be grateful that we have been afflicted, as a nation and a people, for it becomes increasingly clear that what is good and worthy in our national life could be preserved in no other way.

A special responsibility at this time falls upon all Christians, upon all members of churches, who outwardly, at least, have confessed their faith in God and His government and in the supremacy of Christ and His Kingdom. To that fact by our life and by our speech we are bound to bear witness. Ye are the salt of the earth. But if the salt have lost its savor, if Christian people, if Church members, pay no more regard to God and His government and to Christ and His Kingdom than the world does, then that salt is good for nothing.

And now, to anyone who in his will, in his life, in any habit of it, in any desire of it, is in revolt against God, this is my message, my appeal, not mine, but God's, "Kiss ye the Son lest he be angry, and ye perish from the way." Now, then, for that is our business, we are ambassadors for Christ, as though God did beseech you by us, we beseech you in Christ's stead, "Be ye reconciled to God." The decree of God stands sure, and one part of God's unchangeable decree is this: "Blessed are they that put their trust in Him."

TRAINING FOR THE FUTURE

RICHARD BRAUNSTEIN.

Rally or Opening of Schools

Luke 2:52.

WE read in the second chapter of Luke, verse 52, "Jesus increased in wisdom and stature and in favor with God and man."

The words suggest a programme of life. They give an outline of efficiency, a method for the all round development of future leaders, pastors, teachers, citizens, men and women in the industries and professions.

Jesus increased in wisdom. He grew mentally. Education is one of the prime factors of our day. The public school, preparatory school, college, laboratory — all are important. They furnish mental equipment, in charge of experts. Education is guided growth. "Reading makes the man." Paul wrote to Timothy, "Give heed to reading." "Study to show thyself approved." Once, when in prison, he wrote for his personal effects and insisted, "Especially the parchments." Reading gives inspiration and leads to emulation. "Lives of great men all remind us we can make our lives sublime and departing, leave behind us, footprints on the sands of time." Not heel prints on the desk,—but on the sands of time. Reading and study make for ideas. Emerson said the difference between two men is one man thinking and the other a mere man. "Imperial Thinking" to use the words of W. L. Watkinson, helps a man to realize his importance in the scheme of things. It is recognizing movements for mankind. Ibsen gives us the phrase, "A useless button on the vest of the world." Nobody wants to be like that.

The best thinking is that which recognizes the government of God bringing in the Kingdom of Jesus Christ. Here we have the sum of all great causes. Naturalists affirm that the size of a fish depends on its environment. The larger the lake or stream the larger the fish. So narrow minds and limited conceptions seeing only narrow horizons and hemmed in worlds cause an individual to dwindle. Knowledge is power. The well-informed man is a world citizen. The mentally trained man or woman is a key-person to the riddle of life. Thoughtful persons are useful persons. They break the chains of innumerable slaveries. They create, construct, stimulate, inspire. They

are emancipators. *Wanted: Men and women with ideas.* That is the demand of every age.

The world of ideas does not bulk so large as the world of flesh but it lifts more. Victor Hugo said that there is nothing so great in all the world as an idea whose time has come. We can understand the man who jumped through a plate glass window on Armistice night because he thought it was a pretty good idea at the time. We can understand him better than the man who was accused of not having any brains and who retorted that he had brains he never used. Not brains to spare but brains to function. The great doers of the world are first the great dreamers of the world. The angel in the rough stone was first an angel in the sculptor's mind. Before God made man in his own image he **THOUGHT** man. Man, himself, was in the beginning, God's Idea.

We speak of ideals. An idea that works is an ideal. An idea is a ladder on the ground. An ideal is a ladder raised up. We are told to hitch our wagon to a star. True. We must also hitch our star to our wagon. That is to say, the star must do the work. The true worker merges the idea and the ideal. In other words, he blends the real with the ideal and the ideal with the real.

You have a dollar, I have a dollar. We exchange our dollars but we are no better off than we were before. You have an idea, I have an idea. We exchange our ideas. Now you have two ideas and I have two ideas. We are both the richer.

Jesus increased in stature. This brings us to the athletic life. Physical training can be over-emphasized. The world can get along without prize-fighters, channel-swimmers and so-called beauty contests. Good health however is an asset. Weakness is a crime. A healthy body is not to be discounted. True, many a man and woman has succeeded with a physical handicap but they made the grade under circumstances and conditions from which coming generations should be spared. The words *healthy, whole, holy*, come from the same root. God wants whole men and women for his work. Industry, the Army, the Navy, insist upon sound bodies. God wants us

consecrated, not mutilated. Some of our most famous missionaries trained for the hardships of the foreign frontier on the baseball diamond and football gridiron.

"The wars of England were won on her cricket fields" is a phrase packed with all the splendid traditions of the English people.

Good health makes for an optimistic outlook. Pessimism is slow death. The cynic loses cast. If there is anything the world needs it is optimism. Christian optimism. Great men and famous women are persons of faith. They believe in the ultimate triumph of righteousness. They are great believers. They believe in having faith in God and they believe in God's faith in man. They believe in having faith in *self*. Not egotism but initiative, adventurous daring — that something which goes places, gets things done. The weak, negative, flabby, lack-luster eye has no place in the energetics of the Kingdom of God. Science assists us. Diatetics, fresh air, sunshine, exercise. The religious leader studies his "Daily Dozen" as well as his Ten Commandments. Therefore we play games, motor, hike, climb, camp, do the things which require a normal mind, strong limb, steady eye, firm step and an unjaded nerve. We are building recreation centers and establishing playgrounds. Somebody gives us the prescription: "Eat less, walk more, clothe less; bathe more; worry less; work more; waste less, give more; preach less, practice more." It is said of those who did exploits in righteousness that they were strong men, rejoicing to run a race. Those who are serving on the mission and home fields are welcoming their tasks because they are red-blooded and seek to express life in the highest terms possible. They are "enduring hardship like good soldiers of Jesus Christ." Discipline may be irksome at times. The West Point cadet pacing up and down, up and down, doing sentinel duty no doubt craves action. But when the time comes for action he is ready, he measures up. What is a crises man? A crises man is the man who has done those things which have made him ready when the crises comes. The wise virgins were ready because they kept their lamps filled with oil and the wicks trimmed for lighting. *They were ready.*

Jesus increased spiritually. Spirituality means that we are conscious of the Fatherhood of God and the Brotherhood of man. It is thinking in terms of things which matter most. The Fatherhood of God is theology. The Brotherhood of Man is Sociology. Sociology is applied Theology. It is living like the Good Samaritan. It is putting in every-day practice

the Golden Rule. It means that we have discovered the man next door and have highly resolved to be a good neighbor. It is being not brother's keeper but brother's brother. We have seen his need. With him, we have felt his wants. "Remember those in bonds as though bound with them." The word, "others" was often on the Master's lips. He said, "For their sakes, I sanctify myself." The last, the lost, the least,—it takes a might of thinking and living to include in one's life's philosophy. John Wesley said, "The world is my parish." David Livingstone said, "Every land is my Fatherland." Jacob Riis, stressed in public speech and by way of the printed word the passion of "The Other Half." Henry Drummond said, "The Greatest Thing in the World is Love." He rated it too low. Love is not the greatest thing in the world. Love is the *only world there is*. The rest is illusion and delirium. An old Indian proverb has it: "Remember there is always somebody living on the other side of the hill." The great command is to love our neighbors as ourselves,—that is one way to end war.

Jesus increased socially. How could it have been otherwise? He was so intensely interested in people. He loved the common man uncommonly. The common man heard Him gladly. Individually and collectively. The crowds pressed Him on every side. He was the Man of the Hour. The people of His day knew that no man had ever spoken to them as He spoke, never sounded such depths of companionship, comradeship, friendship. He was entertained in the homes of sinners, invited to a wedding feast, dined in the house of Mary and Martha, consorted with fishermen and called all kinds of men to His side and pressed them into service. He was indeed the Great Teacher. Life was not the same after He passed by. He glorified the busy lanes of Galilee and made the wheat fields glad and caused the desert to blossom like the rose. He transfigured lives.

Nobody ever came to Jesus for help and was refused. Isolation is abnormality. The withholding of one's improved self is anti-social. Gifts and acquisitions are meant for service and ministry. Life has come to us from a rich past and valued store, freighted with unspeakably precious things, garnered from every generation that has gone before and life impoverished or enriched must be passed on by us to posterity. Democracy is not a form of government, or a method of electing men to office. It is not a parchment or a constitution. Democracy is the measure of a man's faith in his fellows. It is fundamental

faith in the capacities of men to grow and to achieve. Christ without the crowd would have been nothing; the crowd without Christ would have been nothing. *But Christ in the crowd is the symbol of the Kingdom of Heaven.* Let us take the salt and the light and the leaven of our Christianity out where "cross the crowded ways of life," into the highways and byways, everywhere for the creation of national righteousness and international peace and world-wide Christian faith and practice.

OUTLINES

CLAUDE R. SHAVER

The Autumn Call to the Church

"O thou, that tellest good tidings . . . get thee up into the high mountain . . . lift up thy voice saying Behold thy God."—Isa. 40:9.

It is well to recall that these ancient prophets were not mere foretellers of events; their broader mission being that of "seers" whereby they identified themselves, in the present, with the plan of God. Thus they reflected accurate views for the present as well as of the future. The Church today stands in the place of the prophet.

I. It is a messenger of good tidings, bringing hope and assurance. The subject matter is from the *heights*, and should have exalted emphasis. God's ambassadors have no reason for apology. The concern is for the wellbeing of mankind, both present and future.

II. Hence it is a *positive* note — open and enthusiastic. There is much negative Christianity these days — "I don't do anything very bad," "Just as good as church members" are some of the excuses for evading responsibility. "Christianity is a private matter," "I can be good at home" are mere excuses in the face of Jesus commands — "Confess me before men" "Go make disciples." "Ye are my witnesses" was almost His last word.

III. The content of the message — "Behold thy God" — has innumerable subdivisions. God at work in Mission fields; Bible Schools, Church pews and homes. The Christ revelation helps. The autumn season favors renewal.

Reviving the Lord's Song

"When the burnt offering began, then the Song of the Lord began also."—II Chron. 29:27.

History discloses the fact that religious progress is intermittent. There are waves of enthusiasm followed by seasons of dead calm, or even recession. Our present civilization has fallen into "Seasonal" habits. This need not be discouraging, if we catch the spirit of the ancient chronicler.

I. The autumn seasonal activities should be resumed in the spirit of a *song*; not a lament or a dirge, but a song of glad enthusiasm. The "Old Old Story" has new implications and perspectives.

II. The appeal is for "choral" song (collective and cooperative) rather than a solo. "The fellowship of kindred minds is like to that above" sounds the old hymn. Fellowship in high things should give both zest and conviction to the season's activities.

III. Yet the spirit of sacrifice should harmonize. "When the burnt offering began"—there was gladness. Self sacrifice can be joyful, when intentions are right. Kagawa's late message to America was based on the text—"Ye have not yet resisted unto blood." He could speak out of sacrificial experience. Ruskin's "lamp of sacrifice" was back of cathedral building, both material and spiritual.

The Secret of a Tranquil Life

"None of these things move me, . . ." Acts 20:24.

While this verse is omitted from some translations of this passage, we may be sure that the secret, implied in dozens of other texts, was in Paul's mind as he faced the uncertainties and dangers of that journey to Jerusalem.

We need to consider the deeper meaning of it in this age when every one has the "jitters"—from statesmen with national responsibilities, down to giddy high school youth and night club dancers.

I. Look at Paul's life back-ground—"I know whom I have believed" (I Tim. 1:12) This anchorage means a secure investment—not in material possessions, but in the deeper things of life. George Washington, facing enemies amidst pioneer forests was said to lead a "charmed life." Yet it was that same anchorage in deeper values.

II. Look forward to Paul's objectives—Light afflictions which are but for a moment, work for us (II Cor. 4:17a) A magazine writer comments upon the feverish unrest in Hollywood among the movie colonies. Their short sighted perspectives make this jittery state. Contrast Dr. Henry Van Dyke's prescription:

Four things a man must always do, if he would make his record true:

- To think without confusion clearly;
- To love his fellow man sincerely;
- To act from honest motives truly;
- To trust in God and Heaven securely.

III. Having this objective, there must be concentration. "Forgetting the things that are behind and reaching forward to the things that are before, I strive for the prize." (Phil. 3:13) The runner on the track never sees hindrances because his eye is on the goal. So Paul.

God's Silent Partner

The father said unto the elder brother "*Son thou art ever with me, and all that I have is thine.*" Luke 15:31.

This postscript to the so called parable of the "Prodigal Son" reminds us that it is really a story of *two* sons; and offers certain encouragements to loyal and sympathetic cooperation in the Kingdom of God. It is *something* to be a silent partner in a great enterprise.

I. The silent partner cannot expect to know everything about the business; yet he can be faithful in his department. He may be that boy or girl who grows up in a Christian home, and takes religion for granted; asking few questions and expressing no doubts.

II. He will not demand *his* "portion" that he may waste it in selfish revelry. He will trust the Head of the house. There are thousands of splendid men and women who are living with the "light they have" satisfied with the Master's word that their heritage is secure: because He said—"If it were not so, I would have told You."

III. He should not overlook the rare companionship of the Father and the quiet sympathetic relations which exist through the years, even though there is no demonstration. Thoughtful men and women today are satisfied to take the fact of God as a reality, to trust in his goodness and to "practice his presence" like the old saint "Brother Lawrence" of long ago. Even Job and Jesus had their times of loneliness; yet there were other times of close fellowship, and definite assurance.

JUNIOR PULPIT

HOWARD PENDER

Our Divine Power House

Matthew 5:14 "*Ye are the light of the world.*" (Speaker holds an electric light bulb as object.)

I AM holding in my hand a perfectly good light bulb. I know there is nothing wrong with it. But now let us suppose it were night already, and dark as I hold it here in my hand. Or suppose I wanted to read at night, and I got a book and a light bulb and held them one in each hand. Yes is sounds very foolish, for this bulb would not give me any light even though it is a perfectly good one. Well, what is the trouble? That's it. I would have to screw it into a socket. Yes, and then I would have to turn the switch, before it would light. But what would make it light? Electricity which comes through the wires. Now we have one more question to ask. Where does the electricity come from? That's right: from the power-house. Unless there are wires connecting this light bulb with a power house it isn't any good to us; it doesn't give us any light.

One day Jesus was talking with some peo-

ple and He said, "You are the light of the world." He would want to say that about us if He were here today. A light at night helps us to find our way if we are going somewhere, or if we are looking for something it helps us to find it. Jesus would want us to help people find the right way to live, and to find the things that will make them most happy. That is what we mean when we sing the song: "Let the Lower Lights Be Burning." Jesus wants us to be like lights in the dark to other people.

To be such lights we have to be connected with a power-house just like this light bulb does—not the same kind of a power-house, however, as you know if you have ever touched a live wire. Electricity shocks us and is dangerous. What kind of a power-house do we have? God is our power house. Now I can see that you are perfectly good boys and girls, just as you can see that this bulb in my hand is a perfectly good one. But the question is: are you just going to be good boys and girls, or men and women when you grow up, or are you going to be the "light of the world" about which Jesus spoke. You will be only if you

keep connected with the great power-house, which is God. Now of course we cannot run a wire to our power-house. How do we make the connection? By prayer. If we do not pray the power is never turned on in us that makes us the light of the world. I hope you boys and girls will always pray that God will make you the light of the world.

A Boy With Courage

One day in the spring, just as two boys ran out of the back door of their house, they saw their cat drop something and sneak away. They went over to see what it had dropped, and found a little bird that had just recently been hatched. They had punished the cat before for catching birds, so when they came out the door suddenly the cat was frightened and dropped this little bird. The cat had hurt it so badly that it could not live very long. They felt sorry for it. The boys talked a while trying to decide what should be done with it. Finally they decided that the best thing they could do would be to kill it, so that it would not live to suffer any longer before it died. But the boy who had picked it up said he couldn't kill it. He didn't want to see it suffer, but he just couldn't kill it. And the other boy didn't want to see it suffer either, but he didn't want to kill it. Finally, however, seeing that the boy who held it was letting it continue to suffer, this other boy took it and killed it quickly.

It took a lot of courage for this boy to kill that little bird. Now we know that some boys seem to like to kill birds. Those are the kind of boys who grow up to make gangsters and kill people. It doesn't take courage for them to kill birds. But this was a pretty good boy, because he did not want to kill it, and it took a great deal of courage to do what he hated so to do, merely because he thought it ought to be done.

That is the kind of courage we all need to have sometimes. More often perhaps we have courage to do what we want to do, but are afraid to do. But sometimes we know we ought to do some things that we don't want to do, and then we need courage too. We may be afraid of what some people will say about us if we do it. We may not like to do it because it takes lots of hard work. But when we are sure we ought to do a thing, then we should do it. And if you ever find that you do not have the courage to do something sometime, which you know you ought to do, then you just close your eyes and ask God to help you, and then do it. God helps us to have

courage when we need more than we have, and ask him for it.

The Message of Coal

(Speaker holds a lump of coal as object.)

Do you think God cares for you? Do you think he cares for you very much? Yes he does. Well, how do we know God cares for us? There are many ways, and I have something right here in my hand which helps us to know how greatly he cares. It might not seem so when you first look at it, but it does. It is just a piece of coal. But what is coal, and why was coal made?

Millions of years ago, before there were any people on this earth, God was getting ready for them. He was making the world so that when he made the people the things they would need would be here. He made great big swamps, and in those swamps grew a great many plants that would seem strange to us now. Most of them were like ferns, only those ferns grew into great big trees. Those plants fell into the water, piling on top of each other; then the ocean came in and covered it all, and the ocean went away again. Through all the many, many years since then those plants have been pressed down and made into coal which is hard like rock. If you look closely at pieces of coal you will sometimes find very clear shapes of the leaves of those plants that God used to make our coal.

Now why was this coal made? It looks to me like God made this coal just for us people. He took millions of years to make this coal which we would need. He hadn't made people yet, but he knew that when he made us we would need coal to keep us warm in the winter. And he knew we would need coal to make automobiles and all the things we make out of metals. He knew we would need coal to run our steam engines. And because he knew we would need it for all these purposes, he began making it for us millions of years ago.

God was thinking about us that long ago, and he wanted us to have what we would need. And of course he was making many other things for us too. When we see God getting ready for us away back there, it helps us to see just how much God knows, and how very much he cares for us. If God did not love you and me and all the people he has made, do you think he would have taken millions of years to make a world for us, and to put all the things in that world which we would need to keep us warm and make us comfortable. I can't think he would. But God did, and he has made us a wonderful world.

We ought to love him more than anything else because he has loved us so, and we ought to thank him in our prayers.

Ants in the Trees

Psalm 19:12 "Cleanse thou me from secret faults."

In the nineteenth Psalm in our Bible we have a prayer made by a man a long time ago, and in that prayer he said to God: "Cleanse thou me from secret faults." We are all liable to have secret faults, and they are very dangerous. The Psalmist thought he had, and he knew they were dangerous, so he asked God to clean them out of him.

Now what do you suppose he meant by secret faults? He could not have meant faults that were secret from God because God knows everything. He must have meant faults that were secret from other people, or things which he did that even he himself did not know were wrong.

One day I was looking out a window during a hard wind storm. The trees were blowing so that they leaned away over, but after each gust of wind they would straighten up again. I saw one tree, though, which seemed to be leaning over too far, and as I watched it I saw the trunk begin to twist, then it broke off and fell to the ground with a crash. It was a big beech tree and had looked stronger than some of the other trees around it. I had often looked at it and admired it because it looked so beautiful and so strong. I could not understand why this tree that had looked so strong had blown over and the others had not. So after the storm was over I went out and looked at it, and found

that the center had been eaten out by hundreds of little ants. That tree had deceived people for a long time. It looked strong to every one who saw it, but inside those little ants had been eating it away and weakening it more and more; until finally it was not strong enough to stand before the wind.

Those little ants in that tree were like the secret faults that are in us. The ants made the tree weak, and the faults make us weak. At some time an ant had found a little hole in that big tree. It had crawled in, and began to make the hole bigger. Then another ant followed it, and more ants followed them. Just like us when we tell a lie. After we tell one—even a little one, then it is easier for us to tell another, and another; and before we know it we are full of lies, if we allow ourselves to be. Or when we allow ourselves to think nasty, or mean or bad thoughts, then we think more thoughts just like them, and maybe worse, until there have been many such bad thoughts. They may all remain secret. No one else may have known we were lying, or thinking such thoughts, just as none of us knew the ants were in that tree, but they keep eating out our souls until we are weak, like the tree was weak.

The Psalmist did not want to be weak; he wanted to be strong, so he asked God to help him get rid of those secret faults. We want to be strong too, and we need to have God help us. So when you say your prayers you should remember to ask God to help you know what your secret faults are, and you should ask God to help you get rid of all of them. If you do, then you will grow up to be strong men and women, and that is what God wants you to be.

THE RICH YOUNG MAN

I was the Rich Young Man who came to Christ
Long years ago when I was in my youth,
I sought the answer to Eternal Life,
And knew that He alone possessed the truth.

In earnestness I ran, lest He depart,
My spirit high; my haughty pride subdued,
And kneeling on the ground before His feet,
I seemed unconscious of the multitude.

I will not soon forget His look of love
As eagerly I said that from a lad
I had fulfilled the laws of God and man,
Yet 'ere I ceased His face seemed strangely sad.

"One thing thou lackest yet, my son," He said,
And then He paused and eyed me searchingly,

"Go sell thy goods and feed and clothe the poor
Then take My cross and follow after Me!"

My shoulders drooped, my eyes fell to the ground,
His words had pierced my heart as would a knife;
"Go sell!" Ah no, I could not pay that price,
I loved my wealth—aye—even more than Life.

I stood, then turned and slowly walked away,
A sorrow none can know had gripped my heart,
The Master watched until I passed from view,
He knew that wealth and I would never part.

But now the weight of age has laid me low,
The hand of death is seeking mine to clasp,
And I am left alone with but my wealth,
When once Eternal Life was in my grasp.

—Rev. George W. Wiseman.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Stones or Flowers?

Prov. 31:26. *"The law of kindness."*

Stanley Jones was getting into a boat on the Ganges one day with some of his Hindoo students. These boys began thoughtlessly to throw stones into the water.

In this country that would not be a thoughtless act, but in India the Hindoos are greatly offended by anything like this because to them the river Ganges is sacred.

An aged Hindoo standing nearby who was casting flowers on the surface of the river scoffed at Stanley Jones and his Christian students and said, "I cast flowers on the sacred Ganges and you throw stones into it."

Stanley Jones was impressed. "Give me some of those flowers," he said, "and I will cast them on the Ganges with you; not meaning the same thing you do, but in deep reverence for India and her ancient culture."

It would make life a lot easier if in home, office, mill, church, school, and club people would stop throwing stones and begin to cast a few flowers.—*Earl L. Douglass, D. D.*

Mid-Ocean Gardening

Psa. 104:25. *"This great and wide sea."*

Perhaps few of us are aware that every large trans-Atlantic liner includes a gardener among the crew. The gardener of a large liner may have to take on at every port enough flowers to supply the vases in the first-class dining saloon, and extra cut-flowers to replace the table decorations are kept in cold storage, from where they are taken as fresh as when they were cut. In addition to these there may be a number of pot plants in the conservatory, landings, and stairs; watering and removing faded blooms needs the attention of the ship's gardener. Nearly a hundred hydrangea may be on board, for these are shrubs that stay fresh for several trips, and another favourite is the less hardy chrysanthemum. Often when the rooms are heated enough for the passengers it is too hot for these flowers. On the whole, the blooms stand sea voyages very well, but they are affected by sea spray.—*The Christian Herald, London.*

Miner's Plea for Niemoeller

Job 16:21. *"As a man pleadeth for his neighbor."*

An article in The New York Times in January, 1939, concerning Martin Niemoeller, who was then in solitary confinement at a concentration camp, recorded the following by Dr. Ewart Edmund Turner:

"So far as can be learned, the present demand is that Niemoeller promise to leave the Christian ministry as the price of his release.

"Earlier he was twice offered his freedom if he would promise not to attack the state. His reply was that during the war, if he saw a ship with the enemy's flag he sent a torpedo at it; now, if he hears any voice lifted up against Christ and the church, he will send a torpedo off, regardless of who the defamer is.

"Without promotion of any kind from the Confessional leadership, a steady stream of delegations has poured in upon Berlin from all parts of Germany. A delegation, consisting entirely of militant Nazi party members, came from the mines of Westphalia to plead for Niemoeller's release. One gaunt miner arose and addressed the official thus:

"I have the lung disease that we miners die of in Westphalia. My father died of it; his father died of it. My son has just entered the mines. If you radical fellows take our Christ away from us miners, what have we got left?"

Efficiency of a People

Dictatorships claim that they are more efficient than democracies. The efficiency of a government is never as lasting as the efficiency of a people. Boys and girls whose muscles and initiative are developed by basketball will always be more than a match for regimented automata whose only idea is to march in step and give a salute — or else.—*The Commentator, April, 1939.*

Just Loving Them

I John 4:7. *"Let us love one another."*

A baby carriage, in which slept a lovely baby, stood in front of a shop, and a drowsy puppy lay beside the carriage. Standing by the side of both, and stroking them alternately, was a dirty and neglected little girl from a poor neighborhood. A lady, passing by, noticed this rather strange sight. Said the lady to the waif, "Are you caring for these?" as she pointed to both baby and dog. It did not

seem possible that this girl was in charge of the baby and the animal. Pathetically the child answered, "No ma'am, I'm only loving them." The child, neglected, and perhaps unloved, was showering full-hearted love on the strange baby and the sleepy puppy.

When Kindness Pays Most

Prov. 31:26. "*The law of kindness.*"

One day I read this motto on a bulletin board of a roadside church: "Kindness always pays, but it pays most when you don't do it for pay." Kindness reveals the spirit of Christ.

Finding and Keeping Jobs

Prov. 8:6. "*Listen, for I have a weighty message*" (Moffatt).

Almost one thousand delegates were present at the Western New York Youth Conference in Buffalo, New York. The opportunity for young people to find employment, which had been so difficult during the five previous years, was much better, it was found. Some very practical suggestions were made, however, by Dr. Niles Carpenter, dean of the School of Social Work at the University of Buffalo. These were given in negative form, with eleven "Don'ts", as follows:

Don't forget that your first job is a continuation of your education.

Don't expect a high wage at first.

Don't follow the crowd—it's usually wrong.

Don't forget that you must never stop learning.

Don't go into a job you don't like. It won't like you.

Don't oversell yourself to yourself. It's better to be a first-class second-class man than a second-class first-class man.

Don't think you are going forward when you are drifting sideways. A rolling stone not only gathers no moss, but frequently cracks.

Don't mistake the treadmill for a step-ladder. You must frequently take a temporary loss of rank to get set to go up.

Don't try for easy money. It's uneasy money, often dirty money, and usually dangerous money.

Don't take a job morally and ethically out of tune with the times.

Don't forget your job is more than a job—it's a part of your obligation to the social order.

Coming from one with a wide outlook, and who is closely and constantly in contact with young people, these suggestions merit careful consideration.

Advice to a President's Bride

Psa. 143:5. "*I remember the days of old.*"

The following incident was selected from the third paper of a series of articles in *The Saturday Evening Post* by Mrs. Edith Bolling Wilson, widow of President Woodrow Wilson, by Dr. R. S. Shipley as being of significant interest:

The wedding was at the home of the bride before a very select party of the members of the immediate families. A few of the old family servants were present according to a good old Southern custom. As Mrs. Wilson was leaving the house the old cook, who had belonged to the grandfather of the bride, said to the little girl that she had always known and who was now the wife of the President of the United States: "Take Jesus with you for your doctor and your friend." Mrs. Wilson comments and confesses: "Many times since I have thought that if I could take Him with as simple and childlike faith as this fine old Negro woman did, the new life with its broader opportunities could have been more enriched for myself and more useful to others."

The Lady with the Candle

Matt. 5:16. "*Let your light so shine.*"

I have just been reading about a lady who was a matron in a hospital in India. There was an earthquake, and afterwards a terrible flood. Thousands of people were crushed and drowned. When the flood came the matron and the doctor were at a friend's house, and they tried to struggle back to the hospital through the surging waters, but on the way the doctor was swept away by the flood. But the matron struggled on and at last she reached the hospital. Part of it had fallen in the earthquake, and the ground floor was flooded, but most of the patients had been rescued and carried to an upper floor. There they lay in the darkness, terrified and in pain, clamouring for food and water and, most of all, for the matron to reassure them and ease their terror.

So the matron took a candle and walked through the wards. "As she passed the hot, dishevelled beds the patients grew still and followed her with their great dark eyes, only sobbing or whispering a little." Wherever her candle shone it brought comfort and hope.—*The Methodist Recorder, London.*

Seeing the Invisible

Heb. 11:27. "*For he endured, as seeing him who is invisible.*"

1—Discoverers of the South Pole

Twenty-five years ago four men were slog-

ging across the frozen Antarctic. It was a gruelling journey, over crevasses and through snow drifts. But they kept at it. What was it that renewed their flagging energy from day to day? It was the picture in their mind's eye of a little spot at the very end of the world on which they were to plant their flag, and to be remembered for ever after as the discoverers of the South Pole. That vision, seen by the imagination, constantly fed their endurance. It was the power of the unseen.

Frescoes on Church Walls

In most of the great churches on the Continent you will find the walls covered with frescoes. Famous artists have given their skill to paint them. For the most part they are pictures taken from the life of Christ. Many of them are scenes from Calvary. Some show the risen and ascended Lord upon His throne. These pictures are very decorative. But it was not merely to beautify the walls that they were put there. Their purpose is to break out windows in the mind of the worshippers into the unseen world. It is to give men and women in their dreary lives invisible horizons. Something is lacking if our worship does not have the same effect on us. For this also among other things we use our Bible. It opens windows into the unseen. It enables us in hours of temptation or weariness to see the King Invisible, and be renewed within by the courage and faith He awakens.—*Dr. James Reid in The British Weekly.*

Radiophone from Queen Mary Reached its Man

Isa. 42:4. "He shall not fail nor be discouraged."

A radio official in London sent a letter revealing how the radiophone "gets its man." This, as published in *The New York Times*, recorded the following interesting facts:

"When the Queen Mary was in mid-Atlantic, a passenger put in an urgent telephone call through the ship's radio to a friend in Hampshire.

"The shore operator reported that there was no reply, but the ship's operator suggested telephoning a neighboring house for information. This was done and yielded the news that the Hampshire subscriber was at that moment motoring toward London. A call was put in to the nearest garage, which supplied the registration number of the car.

"Automobile Association scouts on the route which the car was expected to take were then asked to look out for it. One of them stopped it outside London and directed the driver to the nearest roadside telephone booth."

Persistence won, as it often does. The Queen Mary reached its man, though with difficulty, by displaying a spirit of initiative, and the man received the message sent to him from mid-ocean.

An important lesson may be learned from this unusual illustration.

Frances E. Willard

Acts 9:36. "A woman whose life was full of good actions and charitable practices."

The following illustrations come from Frances E. Willard, born September 28, 1839.

1—Marching Under God's Banners

We are in an army where "to doubt would be disloyalty, to falter would be sin." Let us not then pipe on our own little reed the discontent that the devil may whisper because it is his tune, but let us join in the Hallelujah Chorus which calls bravely out: "In the name of our God we will set up our banners."

2—Dikes

Ours is a dike-building century. Total abstinence for our own and others' sake builds the barrier of intelligent and noble choice between our lips and the bewildering glass, while prohibition constructs its massive dike between the brewery, distillery, and wine cellar on the one side and the homes of the people on the other.

3—The Law of Kindness

Just as you now play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*From "What Frances E. Willard Said," by Anna A. Gordon.*

Half-Minute Sermon

LABOR. The blessing of earth is labor. Though it was sent upon man as a curse, it has resulted in his good. Labor makes values in life. Your life is valuable in proportion to the labor you have put into it. Labor is a duty imposed upon every man. "Labor is the handmaid of religion." The inspiration of labor should be love. Love makes labor light. All difficulties in life are mastered by labor. The great producer of wealth is labor. The man who will not work forfeits his daily bread. The great teacher of Galilee said, "My Father worketh hitherto and I work." All happiness and pleasure should come out of labor.

William Barnes Lower.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

I Sam. I:27,28. "For this child I prayed . . . therefore I have lent him to the Lord"

Here was a *loan* that netted *triple compound interest!* What better time than Rally Day to impress upon our youth—the blessings of *godly* and *healthy* parentage. If Hannah and Elkanah had been merely "*Specimens A and B*"—the ultra-sophisticated products of a jazz-mad age—then Samuel might have been but another *animal* in the *human zoo*. This little boy's birth was not a *biological accident*, but a most *welcome incident*. Read Hannah's Song of Thanksgiving, but thirty-five lines—for real devout, antique poetry.

Proverbs 22:6. "Train up a child in the way he should go . . ."

There are over *twenty-two million* youth who are *spiritually illiterate*, and *sixteen million* more who receive but a *half-hour* of religious-training every two weeks. Do we know or care that *three-fourth's* of all boys (6-18) in America receive no religious instruction at all? When the Church spends but *two cents* of its dollar on Religious Education—we shall not stop youthful crime. We spend nearly two hundred times *more* for candy, and five hundred times *more* for gum and "*fags*."

I Tim. I:5. "The end of the commandment is love . . . a good conscience . . . faith unfeigned."

Some one has said that the most *elastic* of substances are "hydrogen, helium and the human conscience." We've seen the latter *stretch* a bit. Our youth will soon learn, why not warn them now—that modern psychology has *voted out* the existence of "*soul*," "*consciousness*" and the human "*instincts*?" And a whole lot of other cherished beliefs too. But still we note that the "*big news*" that which leads all the rest—centers around the aspirations, activities, hopes and achievements of these *faculties*. Our individual conscience though the same as our individual freedom must be *educated* in order to be safe to ourselves and the world. It was never intended to be another "labor-saving" device to escape the labor of thinking.

Gal. 6:2. "Bear ye one another's burdens . . ."

Millions of boys and girls now in school will soon be *released*. It should be a matter of concern that they shall be successful in

their search for employment? Why not work out a *program* as well as offer prayers, whereby the youth of our own church might realize a physical and economic good? The church is not in the field of economics—we say. But she is in an *economic society* and her strength, vitality and spirituality is constantly menaced by our often stupid economic mismanagement. "Do good unto all men, *especially* unto them who are of the household of faith." Or shall we lose youth's idealism, altruism and enthusiasm?

Gen. I:26. "And God said, Let us make man in our image."

Chemical reactions do not explain life. A man is worth (chemically) about *ninety-eight cents* based on the market price of potassium, carbon and other physical elements that make up the human body. But the forces that help to explain the universe are Soul, Mind, Spirit, Creative Intelligence and the Life-principle. We don't see any of these on the shelf of the corner drug-store.

2 Tim. 3:14. "Continue thou in the things which thou hast learned . . ."

Commencement Day is well named. All education—just like religion—is only a *beginning* process. What are some of the true marks of an educated Christian person? What of concentration and discrimination—ability to listen well and ascertain sources—correct thought and precise expression—self-confidence with a reasonable modesty—refined manners and daily growth—respect for human personality and reverence for God—His institutions and peoples. There is *more* yet. Fifteen years of schooling—will not cover this entire course. "Study to show thyself approved unto God . . ."

Luke 1:80. "And the child grew, and waxed strong in spirit."

The Sunday-school has always been a training-ground for good citizenship depending largely upon the teachers, teaching material and general equipment and emphasis. What are the marks of a *good citizen*? A vocation, job or work that is a civic asset; a respect for and obedience to law; unselfish devotion to the ideals and work of organized religion; intelligent interest in the support, control and conduct of our public institutions—whether of school, church or state; domestic faithfulness and family support; community-mindedness and toleration of the fellow who doesn't always agree with us.

Luke 14:28. "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether . . ."

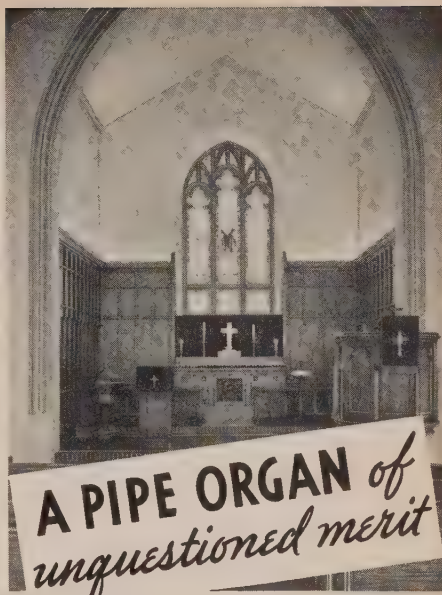
Youth must know that human welfare and happiness is absolutely dependent upon a proper knowledge of the laws of Biology, Psychology and Sociology. Why? Because these in addition to Religion—treat of LIFE, and are as binding as the laws of gravity itself. How many couples before marriage have any scientific training or true knowledge concerning the operation of but *one* of these laws? To overcome Youthful Defeatism—a new social evil—we must to be honest—tell our youth that this is not a normal world nor age. The World War and World Depression was a terrible donation to give our youth. When men's souls became so locked up in their business—that when they lost the one—the other soon followed.

II Sam 18:29. "And the king said, Is the young man Absalom safe?"

When we speak of the Youth Problem today—we must recognize that there are many kinds of youth. Dean Inge once said: "It is not certain that there has been much change in our intellectual and moral endowment since *pithecanthropus* dropped the first half of his name." A Greek philosopher, (380 B. C.) stated that there were "seventeen kinds of people in the world." Memory recalls but eleven: "dissemblers, flatterers, bores, toadies, fops, gossips, cowards, misers, fools, bullies and the pompous." If his train stopped, we might show him a few *new* kinds, varieties and types. There are but two general classifications of mankind: the good or bad, the religious or anti-religious, the cultured or crude, the wise or ignorant, the educated or illiterate. Which are you?

Gen. 2:18. "And the Lord God said, It is not good that the man should be alone."

Youth and Marriage! Of thirty million youths between sixteen and thirty years, but *thirty-seven per cent* are married. Of ten million young men (between 21 and 31 years)—nearly six millions are unmarried. Why is it that *one-fourth* of the women of America give birth to *one-half* of the children? Why in Russia are there 230 divorces to every 1000 marriages? And in some American cities—from 400 to 600 divorces to every 1000 marriages? These are pertinent questions to ask any day and assuredly when thought centers on Education.



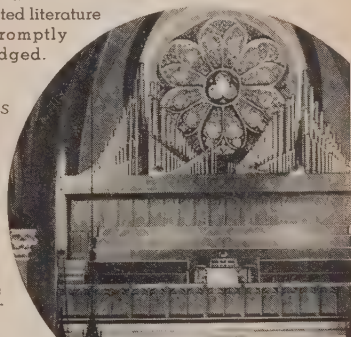
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Interior of St. Mary's Cathedral Peoria, Ill., home of a three manual WICKS.



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Youth's Community

I Tim. 4:12. "Let no one look down on you because you are young."

A recent debate on the question, "Is Modern Youth More Or Less Religious Than His Elders?" convinces us, that the only fear to entertain concerning the serious-minded youth (and they were never more so) is that some day, they may seek to emulate their elders. In both religion and government, they will have to do considerably better than many of their elders have done. We want fewer "booms," whether "stock," real-estate or cannon booms. The "fly-by-night" promoter also belongs to the Museum of Antiques. Many youths are really working at a sane and sensible Christian philosophy of poise and preparation for vital living. We pray they will pass on to their children, a safer world than we passed on to them.

Prophetic Community

Jer. 7:3. "Amend your ways . . ."

Our nation had a true prophet in Lincoln, when in a message to Congress (1861) he said: "I see in the near future, a crisis approaching that unnerves me, and causes me to tremble for the safety of this country. As a result of war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregate in a few hands, and the republic is destroyed—a monarchy (dictatorship) is sometimes hinted at. I raise a warning voice against returning despotism. May my forebodings be groundless."

Unassuming Community

Philip. 3:10. "I want to know him."

Jno. 1:16. "From his abundance we have all had a share."

Search all history and you will not discover another great, yet modest character like Jesus of Nazareth, the carpenter's son and the Son of God. Search again and tell me of another who has been more misrepresented, misunderstood, misinterpreted and even caricatured than Jesus the Christ. To know Him in His "fullness" requires much more of scholarship, reverence, devotion, spiritual and intellectual insight—than average mortals and Christians possess. True humility says, he knows Him least, who assumes he knows Him most. God's order: "the meek shall inherit the earth."

Praying Community

Matt. 7:7. "Search and you will find what you search for."

Thoughts for those who pray, "and men ought always to pray and never faint." Too many ask for success and expect and prepare for nothing but failure. Then they wonder why they are always such "miserable failures": It is not so much in the wish itself, as how you prepare and conduct yourself after your prayers are answered—that determines your real destiny: what we are today, tomorrow and ever after is our real prayer: never confound mere voice intonation and manipulation and mere sentence construction with the real breath and spirit of prayer and reverent adoration: What a man "thinketh in his heart"—not his mind, still determines whether God is "too busy" to answer today: Be not negatively "good," but good-for-something large, vital and real: When the farmer prays for rain—he has his soil open. He expects great things, prepares for great things and accomplishes great things.

Religious Amnesia

Luke 18:13. "'O God, have mercy on a sinner, like me!'"

How easy for all of us to say, "I've surely learned my lesson, this time." Good, if true. But is our assurance born of the divine conviction that we have a divine mission to fulfill? Or, is it only another way of expressing material selfishness—there are so many kinds. We used to hear penitents cry to God for help, now they go to Washington. How can God forgive and bless an unrepentant individual or nation in their sins? God has honor, integrity and character to preserve. Paul once said, "the pain that God approves, results in repentance that leads to salvation, and leaves no regrets; but the world's pain results in death."

Christian Civics

I Cor. 12:21. "Eye cannot say to hand, 'I do not need you?'"

America fought one war on the issue of "taxation without representation." We are now inviting trouble, unless we modernize local government. Taxation, school and other legislation affect the work of the Christian Church. At present (in Ohio) half the Representatives in the General Assembly represent less than a third of the population, while the more populous counties are hopelessly outnumbered. "Soak the city" has been the slogan of many rural representatives too often. A Christian Commonwealth must and will have "equal representation."

BULLETIN BOARD

Happiness lies in application to duty.

Few hazards are marked.

No road of life is paved.

Burdens vanish when we learn to know Christ.

Some Christians are puffed-up about their own humility.

Christ is the only cure for stone hearts.

Vivid imagination is blamed for many a lie.

Loose dealing will get us into tight places.

Prayer is the remedy for spiritual ills.

A thing is worth what people will pay for it.

Worry is more exhausting than work.

Every person is a sower of seed in the field of life.

The way to God is through the hearts of men.

Love thy seen neighbor.

Steer wisely and save your horn.

A Church service is a failure if you do not feel God.

Sin is never respectable; some sinners try to be.

The less people do to merit reward the more avidly they seek it.

There is one name under heaven whereby we may be saved.

Forget your neighbor's faults; magnify your own.

Christ helps us to surmount any problem.

Take the smile route, it has the winning scenery.

A chuckle is a laugh with a carbon knock.

Inspiration, not the clock, measures a real man's job.

A self-made person may be the only one proud of his job.

Religion does not make a good smoke-screen for sin.

A missionary diet cures the ills of many a Church.

Time is money only when used in service.

Few realize mistakes; fewer realize on them.

He who defies the Constitution of the United States is a traitor to his country; he who defies the Constitution of the Church of Christ is a traitor to God.

A new Church year is a new opportunity.

An empty Church will never reach the non-Church-goer.

The willing horse gets the heaviest load; but he also develops the strongest muscles and gets the most oats.

A working person has little time for worry.

Sixty muscles are required to produce a frown; sixteen, a smile.

Only a dead man can be right all the time.



Religion must Sing!

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MID-WEEK SERVICES

SHIRLEY SWETNAM STILL

Mottoes for Labor Day

Hymn: "My Master Was a Worker."

Reading in concert: Ps. 104:16-29.

Prayer: for all laborers.

Hymn: "Give of Your Best to the Master."

A motto for Labor-day, by a laborer, who will speak for five minutes on "Whatsoever thy hand findeth to do, do it with thy might." Ecc. 9:10.

A motto for Labor-day, by an employer of labor, who will speak for five minutes on the words of Christ, "My Father worketh hitherto, and I work." John 5:17. Let him bring out the fact that employers as well as laborers have work and trials.

Hymn: "Go, Labor On, Spend and Be Spent."

Prayer: for all those who have no work.

A motto for Labor-day, by a worthy man who is out of work, who will speak for five minutes on "Study to show thyself approved unto God, a workman who needeth not to be ashamed." II Tim. 2:15. Let the burden of his message be that there can always be the work of bettering the home, of helping with the tasks of the church, of making oneself useful in the community, rather than sitting in idleness.

A motto for Labor-day by a young person who is about ready to begin or has just begun life in some kind of work. Let him speak for five minutes only on, "And let us not be weary in well-doing; for in due season we shall reap if we faint not." Gal. 6:9.

Hymn: "To the Work, to the Work."

Prayer: for the old who have finished their work and for the young who are beginning their work.

Prayer: for the success of God's work, and that all, old and young, rich and poor, learned and ignorant, may do their part in God's tasks.

Hymn: "Work, for the Night Is Coming."

Benediction.

Recessional: "Far and Near the Fields Are Teeming."

II. Bells

(If you have chimes, this can be made particularly realistic and helpful by their use. If

you haven't, you may yet, by means of bells that you have or can obtain, bring the message of the bells.)

Hymn: "Ring the Bells of Heaven."

Reading: "The Bells" by Poe. If you have someone who can really *read*, everyone will enjoy this poem very much.

Leader: "Let us think for a little while tonight of the part that bells have played in our lives. Every bell has its own particular voice, and each voice is a call to us, to do some definite thing. Let us remember a bit about bells and their calls to us.

A joyful peal of bells.

Let someone speak briefly of wedding bells and of how they call us to rejoice with those who rejoice.

Music: suitable to a wedding. You know what the people in your community especially like.

Reading: John 2:1-2.

Sound an ordinary church bell, ringing about eight or ten strokes.

Hymn: "There's a Church in the Valley by the Wildwood."

Chimes: (if you have them): "I Love Thy Kingdom, Lord."

Brief message about what the church-bell has meant in the lives of Christians. "The Angelus" is a suitable illustration.

Tolling the bell.

Hymn: "We Are Going Down the Valley," or "Abide with Me."

Brief message on the association of bells with funerals, and of how they are meant to bring the comfort of the church of Christ to those in sorrow.

Joyful pealing of the bells.

A brief message on the idea that there will perhaps be a peal of bells to welcome us to the other city. Since we know that there is music in heaven, we may hope, as well, for the music of the bells.

Solo: "Sunset and Evening Star" by Tennyson.

Hymn: "When They Ring Those Golden Bells for You and Me."

A prayer that we may be able to treasure in our mind the good influences that come into our lives, and that we may yield ourselves to

them. A prayer that the invitation and joy and comfort and hope which the church bells symbolize may be appropriated by us as helps toward the upward life.

Hymn: "Blest Be the Tie That Binds."
Benediction.

III. School-Days

A service in which teachers and pupils, either younger or older, may be special guests. State: "Tonight we have school. First is chapel service."

Hymns: "Open Mine Eyes That I May See."
"He Leadeth Me."

"Teach Me Thy Way, O Lord."

Scripture: in concert, Psalm 119:9-16.

Prayer: that we may be willing to learn of Christ.

Five-minute message, "Christ the Great Teacher."

Five-minute message, "We are pupils of the great Teacher."

- 1. We never learn the whole lesson.
- 2. We gradually grow in understanding of Him.
- 3. "Learn of me."

Hymn: "Come unto Me."

Five-minute messages, "Subjects taught in Christ's School."

- 1. History—seen through the light of Christianity is more readily understood.
- 2. Arithmetic—"Seek Ye First His kingdom—all these things shall be added."
- 3. Human Relationships—they are never really successful unless based on Christianity.
- 4. Vocational training,—Christianity will teach a man the true secrets of success in any worthy calling.

Prayer: that we may earnestly learn from the Teacher, and that we may be able to find in Him the Savior from sin.

Hymn: "Have Thine Own Way."

Recess.

During this "recess," if you have urged people to bring "lunches," you might enjoy a social period together.

Benediction.

IV. Saviour

Prayer-circle, that we may know our Savior, obey Him, and lead others to Him. A second series of prayers in which we may pray for those who have never heard of the Savior.

Hymn: "He's a Wonderful Savior to Me."

Bible reading: Luke 10:30-35.

Hymn: "Jesus, Savior, Pilot Me."

Round-table period: using the following or other questions:

- 1. Name three reasons why we need a Savior.
- 2. Name three things from which Jesus saves.
- 3. How can we know that we are saved?
- 4. What is our part in the plan of our personal salvation?
- 5. What is our part in Christ's program of world salvation?
- 6. How far do the Scriptures show that the plan of world salvation will succeed?

Hymn: "Jesus Saves."

Benediction.

Recessional, "I Am Coming to the Cross."



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BOOK REVIEW

I. J. SWANSON

RELIGIONS OF UNBELIEF

By Andre Bremond, S. J. Bruce Publishing Company.
163 pp. \$1.75.

Here is a little book written by a scholar, a man who knows, a man who has the right to write. It comes, amid the flood of inconsequential incompetencies, as a refreshing reassurance to the reader who has come to fear that religious scholarship is dead. It is a little book to send you back to your own study and to make you regret, with Dr. Johnson, that you have "spent so many hours in a morning bed."

Andre Bremond is a Jesuit, professor of philosophy in the Maison Saint-Louis in the Island of Jersey. His mind is a precipitate of Greek literature.

A very large number of the well known preachers of our time have adopted the rationalistic attitude of the Greeks without their mystic insight. That is why the ablest preaching is often sterile stuff. It may be convincing but it does not convict. A reading of this book should be good for any man whose preaching has been affected by that superficial liberalism which, just now, is so much concerned about its own barrenness.

It is recommended.

—Alvin E. Magary.

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS

By Amos Niven Wilder, Professor of New Testament Interpretation in Andover Theological Seminary.
Harper. 253 pp. \$2.50.

The study of Eschatology has always been difficult. When you couple the Eschatology of Jesus with his Ethics you attack a doubly exacting task.

Professor Wilder believes the two are bound up with each other. He does not limit the term "eschatology" to last things in general, such as national or social cataclysms. He is interested in what he calls the "sanctions" to individual repentance and righteousness to be found in the teaching of Jesus concerning the future. By "sanction" he means "any objective consideration, tacit or expressed, that enforces a moral imperative." These sanctions may be in promise of reward as well as in warning of punishment and he regards the whole eschatological literature as being inspired by hope as much as by despair. The ethical teachings of Jesus, as well as his sayings concerning the Kingdom to come, are not to be regarded as depending on the peculiar needs or circumstances of the times; yet they must be studied in relation to the situation in which they were uttered. The task of the scholar, therefore, is the difficult one of discriminating between the timely application and the eternal truth.

The book is carefully written, though somewhat labored. The author depends largely on German scholars, and it is evident that he has read them widely, from Weiss down to the present day. He has suggested a fresh approach to ancient problems.

—Alvin E. Magary.

I FORGOT TO SAY

By F. W. Boreham. Abingdon Press. 284 pp. \$1.75.

This is the thirty-second book by Dr. Boreham, for over forty-three years a pastor in New Zealand, Tasmania, and Australia. It bears the sub-title: *A Gush of Afterthought*. Lovers of Boreham will enjoy these brief, whimsical fancies and will find them rich in illustrative material. Everything is grist to the Boreham mill. Wet Paint; King Edward's dog, Caesar; difficulty in shaping a sermon; the rough and crude beginnings of Lincoln; the births of Byron and Elizabeth Fry, the inauguration of George Washington, John Wesley at eighty-five, William Carey at twenty-seven, and all linked in fancy

with the beginning of things in Australia. Only Boreham could do it in the way he does it.

—William Tait Paterson.

SOCIAL RELIGION

By Douglas Clyde Macintosh. Scribners. 336 pp. \$3.00.

Dr. Macintosh is Dwight Professor of Theology and Philosophy of Religion in Yale University. He gives us here a clear, understandable and most helpful book. It is provocative of thought and it helps also to clarify thought on some of the pressing problems of our day. In the first part he discusses "Principles of Social Religion," as he understands them in the teachings of Jesus. In the second part he deals with "Problems For Social Religion." The chapter headings are "The Prevention of War," "The Abolition of Poverty," "The Safeguarding of Liberty," and "The Reformation of Government." One is the richer and stronger for the reading of this book. It is a Religious Book Club selection.

—William Tait Paterson.

REVOLUTIONARY CHRISTIANITY

By Sherwood Eddy. Willett, Clark & Co. 229 pp. \$2.00.

Dr. Eddy needs no introduction to readers of religious books. In this work he attacks our present economic system as the greatest single source of evil in the world. He discusses fascism, communism and capitalism in their workings. The chief evil he finds in the first two is the denial of liberty. In the third, its glaring evil is "its fundamental and inevitable denial of justice." As in other writings he holds up much in the Russian movement for our observation and admiration. It is difficult to be fair to Dr. Eddy when one does not wholly agree with his thesis. The book is well-documented and will undoubtedly evoke much and heated discussion. One thing seems clear, we cannot run away from the problems he presents.

—William Tait Paterson.

THE CONVERSATIONS OF JESUS

By Frederick Keller Stamm. Harper Brothers. 285 pp. \$2.50.

This is one of the most arresting books that has come to the desk of this reviewer in many a day. It is at once expository, homiletical; narrative, dramatic, and withal, highly inspirational. It is full of conversations both actual and imaginative, or perhaps I should say objective and subjective, which we find recorded in the Scriptural story. It is full of challenging sentences such as, "But to listen to the world's gross clamor of sense, and to found the kingdom by appeals to bodily gratification, would have made him only a Bread-Messiah, not a physician of souls," or speaking of that conversation with Nathaniel, "It takes a guileless spirit to see visions and dream dreams of the coming Kingdom of God." The thoughtful reader will tarry many a moment to absorb some well packed phrase or dream along with some well turned sentence.

The conversations are with such people as Nicodemus, the woman of Samaria, the infirm man at Bethesda, the terrified disciples in the boat, Simon the Pharisee, the Rich Young Ruler, Mary and Martha, and others, some of which come easily to our memory and some which he has discovered and preserved for us.

Just the appropriate quotation of poetry and sharp sayings, together with a fascinating manner of applying them, makes the book useful to the student of literature.

I would recommend that pastors and teachers procure this book and mark it well for future reference, for it is sure to become both a source book and as a means of stimulating the drowsy mind which waits for something

to kick it into sermonic action. It is the product of a successful pastor, and to pastors nothing should be more of a recommendation.
—J. B. Magee.

PREACHING THE DOCTRINES OF GRACE

By Roland Q. Leavell, editor. Broadman Press. 150 pp. \$1.00.

This is a compilation of evangelistic sermons by sixteen well known Southern preachers setting forth in clear conservative style the claims of the Christian Gospel. They are doctrinal sermons. The topics include, God, Christ, The Holy Spirit, Sin, Conversion, Forgiveness, Repentance, Regeneration, Brotherhood and seven others.

Such preachers as Robert G. Lee, L. R. Scarborough, John R. Sampey, J. Clyde Turner, Joseph M. Dawson, M. E. Dodd and R. Q. Leavell are among the contributors. The authors feel that any evangelistic preaching which is worthy of the name must be built upon heart deep and soul felt convictions. Lost men cannot rest their souls upon question marks.

There is a revival of interest in this type of preaching and this series of sermons sets a high standard. There is no foolishness of preaching here. There is no attacking isms or institutions. They are appeals to the intellect and the will as well as to the emotions.

—Charles F. Banning.

MATURING IN THE MINISTRY

By Eugene Dinsmore Dolloff. Round Table Press. 215 pp. \$2.00.

The possibilities and pitfalls, the tragedies and triumphs of the ministry are here discovered by a man who has served a large church in a great city a quarter of a century. This book provides a road map for young pastors who want to mature in the ministry. Here the task of the minister is presented as serious business. The author knows Christ and men. He knows the needs of men. He speaks with authority to ministers as to how they may meet those needs and how the minister may continue to grow. He discusses the demands, the temptations and the loneliness of the minister. There are chapters on the pastor's clinic, the pastor and youth and the closing chapter is classic on "The Wellspring of Power."

—Charles F. Banning.

THE ART OF CONDUCTING PUBLIC WORSHIP

By Albert W. Palmer. Macmillan. 211 pp. \$2.50.

Worship is being studied more and more as an aim in providing transforming power to confused, broken, defeated human beings. A best seller a few years back dealt with private devotions. This book deals in thorough fashion with public worship. The author speaks not as a scribe nor a theorist but as one who in three successful pastorates, in war service and now as president of Chicago Theological Seminary wrought out in experience the art he so successfully sets forth. Where is worship failing today? What can worship do for man? What part does prayer have in worship? What about the room and atmosphere? How make the social gospel dynamic? How can we make the sacrament minister in a deeper way to the spiritual lives of men? You will just have to read the book. This is a *must* book for ministers.

—Charles F. Banning.

THE MESSAGE OF JESUS CHRIST

By Martin Dibelius. Charles Scribner's Sons. 192 pp. \$2.00.

What did Jesus actually teach? To what extent is

the New Testament record trustworthy? In what form did Jesus present his message? From what source have other elements, if any, crept into the synoptic gospels as we now have them? These and many like questions are answered in this book by the distinguished scholar, Martin Dibelius, who holds the famous New Testament chair in Heidelberg University. The volume is issued in the International Library of Christian Knowledge.

Part I represents an effort to restore and translate the original source material of the gospels. This material is

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 - c. His Interest—He died for me
 - a. Must take the journey
 - b. Have not had experience
 - c. Need just such a guide
 - a. One of many
 - b. Is a narrow road
 - c. Not many going this way
 - a. Contrast with death
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—Charles Haddon Nabers.

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—William R. Siegart.

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soprano, alto, tenor and bass. The priestly versicle chant is also included. For churches using such a high liturgical service with chanting priestly versicle and choir response this is worth consideration. But there are many places in non-liturgical churches where the choir responses could be used to good effect. The music is well written, is not difficult, and the composer has expressed in his music the feeling of the words. I like it; but I especially like the 'Sanctus' with its use of organ and voice.

The Easter Anthem is one of those easy compositions which could be sung by an average choir, but which must have feeling and expression to a high degree. Given that it could have a place in any Easter Service. It has short soprano and bass solos, a few measures for quartet and the rest chorus. With proper expression it would lend tone to the resurrection season.

—William R. Siegert.

Municipal Square Deal

Matt. 22:21. "Pay Caesar . . . and pay God . . ." Some of our city governments in the coming Autumn Elections are going to be spanked for not observing the Golden Rule. They commanded, "Pay Your Taxes!" and a lot of us dug up the last thin dime. Now that they have our money, we are still looking for that "reduction in operating expenses" they so glibly promised. Even "new deals" must have "new hearts." If we don't "watch-out" these "job-hunters" at the City Hall, will make us all a nation of "buck-passers." And they still cry "Keep Religion Out Of Politics!" But whose "politics?" Pilate too was a politician.

Editorial

Continued from page 399

dren's sermon should anyways come after the offering.

In these days of shows, talkies, etc., the story-sermonette is not as effective as once it was. Many ministers are therefore using the object sermon. In this way they have something in their hand or on a stand to challenge the attention of the child while they deliver their message. Others use simple chemical experiments.

Simple paper-cutting tricks also hold attention. One minister started chalk-talks and found that they make a great appeal to the child. He has learned to draw simple line pictures by dividing the original picture into small squares and drawing larger squares on his paper. Then he sketches the picture lightly, erases the guide lines, and is ready for the crayon on Sunday morning.

Of course, the minister will be guided in what he uses by the temper of his own congregation, but the majority of adults are only grown-up children. He is likely to learn that the adults enjoy his children's sermons as much as, if not more than, the children. Some

feel there is no place in a formal service of worship for the children's sermon. The apostles thought so, but Jesus decided He would rather have the children than a perfect order. One objector, an authority on worship, revealed his real objection in an aside: "The fact is, I cannot deliver a children's sermon without trying to be funny, and getting the people to laughing." Well! a smiling congregation never sleeps! Another nationally known minister who objects to children's sermons admitted to a friend, "The fact is, I feel like a fool every time I try to tell a story to the children!" Even that can be conquered. Once a minister discovers that he is awaking genuine interest on the part of the children, he will gladly make a fool of himself, for Christ's sake and the children.

I have been preaching to children for nineteen years and now have young officers in my church who began their regular attendance because of the children's sermons. There is place and worth for such sermons in the morning worship.—W. T. P.

1 1 1

First Year Pastorate

Continued from page 397

ger of starting at a pace one cannot maintain, on the other hand, the chances are that the average pastorate has somewhat "run down," people have lost the keenness of their interest and drifted away. Therefore the best thing to do would seem to start with colorfulness, dramatic intensity, the very best sermons one has for unusualness, appeal, and force, and let everyone see that this is going to be a pastorate of power, substance, and color. Then, if for any reason, the *tempo* must for a time be slackened, the parish will go right on giving you credit for what you are doing.

Keeping Records

The wise minister, even when recognizing that plans do not go equally well in all places, will have kept a fair record of the plans, programs, methods, and ideas he has used in past years. He will come to have certain individual ways of working with people, promoting young people's work, dealing with the music situation, the ladies' organizations, the men's club, or what not. He will have developed certain ways that he has found effective—and that are not to be forgotten through the years.

That all leads to still another consideration about this new pastorate—the baggage to be taken along. And I do not mean it entirely in a figurative sense, either. The average man




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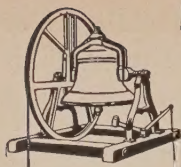
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takes along too little baggage in some respects: too few neat, kept-up files of addresses, program ideas, meetings arranged, sermon nubs, etc. A filing cabinet and carefully tended notebooks on various types of work should be right at hand. I like to keep a separate notebook for the parish list and calling, separate lists for suggestions on every member canvass solicitation, a special place for clipped and culled material the young people might want to use as leaders of their meetings, programs for other organizations, sermon articles, etc. A man ought to have a strong, oversized wastebasket, and one desk for writing and typing and another for papers and books. Keep a number of large pasteboard boxes in the study into which go poems, clippings, book reviews, sermon outlines, keepsakes, devotional material, and the like. Then when you want something along this line you have only a small area to search. I keep my hymnals, devotional materials, and reference books where I can reach them easily while still seated at my desk.

A lot of those books you have carted along, you'll never read nor even look at. You have put them on bottom shelves, in another room, or up in the attic—and what good are they? And—what about all those papers, those newspapers, old magazines, booklets, pamphlets? They all had a suggestion, were valuable, and might sometime help. But need they? Is not life so fast-moving, the inflow of books and papers and magazines so great and unbroken, that we do not need these "barrels," piles, and accumulations against some day of need? A great blessing to minister and people alike would be to leave behind most of those clippings, sermon notes and accumulations, and a great number of the least-important books!

Pastoral Work

In a town or village a man must have the reputation of getting around among his people, and if you start this at once and get yourself known as a tireless and alert caller, then later, even if it slackens, you will still be regarded as a whirlwind in that vital respect.

No minister who has managed to survive his first pastorate or managed to get called to a second, need be told the necessity of caution in conversation and in methods when he first starts a new field. Let him speak his mind for a while largely from the pulpit, and be a listener when out of it!

Above all, nothing helps so much in that next pastorate as a live, earnest desire and prayer to make it better in the interests of the kingdom than the last one!

Church Today

Continued from page 396

Glory died," and then went out and turned their communities upside down, while we today spend an endless time "surveying" our communities, and leave them about as they were before.

Little defense is needed for the Church, but it does need a revitalizing of its mission to the world. Whatever definition may be given of its mission, no correct portrayal of its work can be given that leaves out the saving of lost souls. It has the remedy for lives that have been spoiled through sin and defilement. We are not primarily interested in the church as a civilizing agency. Its great work lies deeper than that. Changed lives must come before men can live together in peace. Our Lord sought above everything else to change the hearts of men. He realized that when that was accomplished peace and goodwill would follow.

Redefining the mission of the Church has value. It brings before us in a clearer way the work of the Gospel. After all, men need a change of heart, a new direction for the affections, with a changed attitude toward God and their fellowmen. When that comes all life is different. I watched thousands of people, young and old, do obeisance to a dictator. I saw him and heard his challenge. I did not understand his language, but I felt something of the enthusiasm of the crowd. When his message was interpreted to me, I was struck by the climax of his oration. He had challenged his people to dedicate their lives anew to their nation to the end that the future may be made glorious. Likewise the Church is challenged by her Lord, not to material self-seeking, but to the great task of making the name of Christ glorious in all the earth. One writer recently said, speaking of the members of the Church, "We have lost the thrill that comes from the militant, the adventurous, and the sacrificial." If we in the Church can recapture that spirit, the church of our day can fulfill her mission."

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